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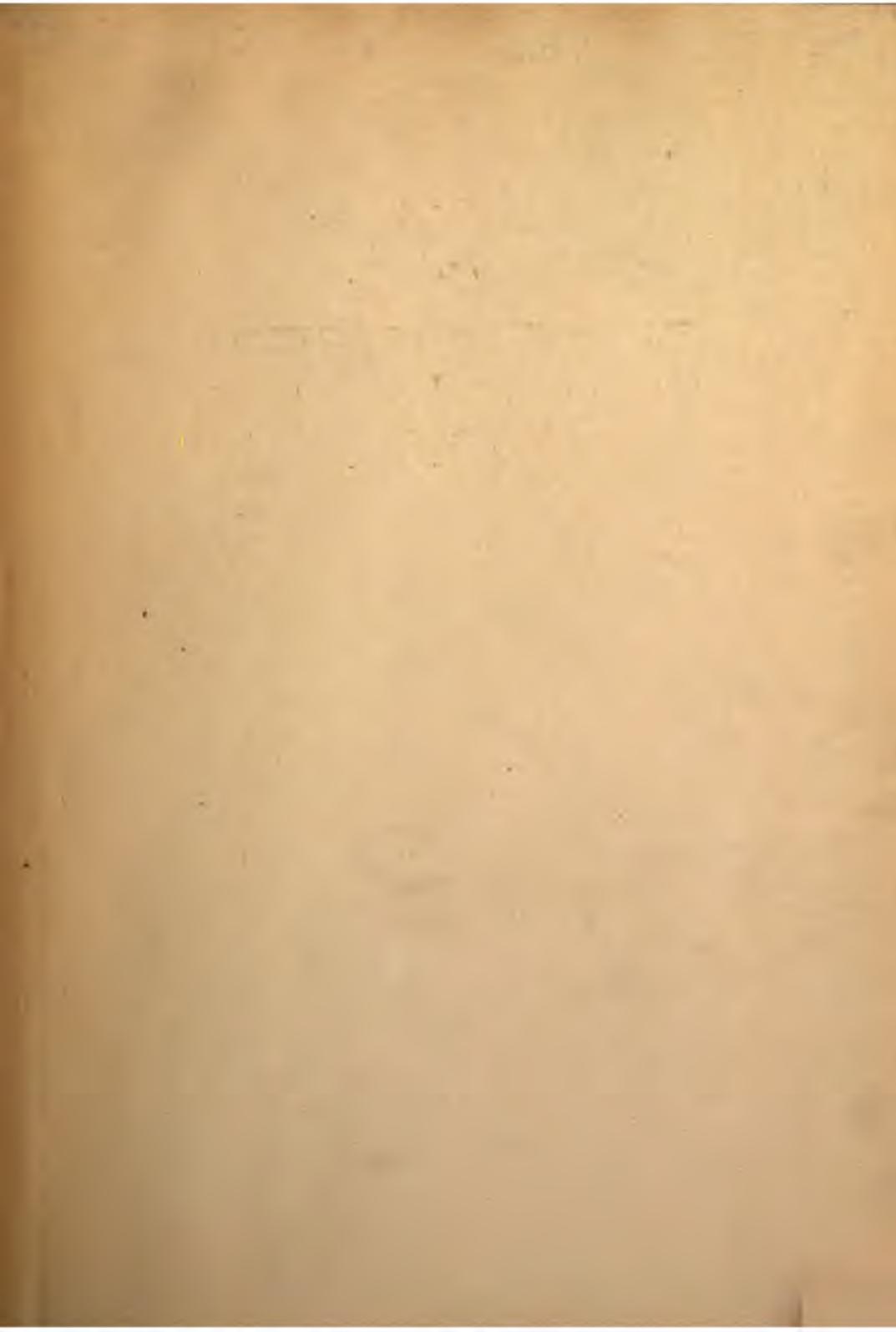
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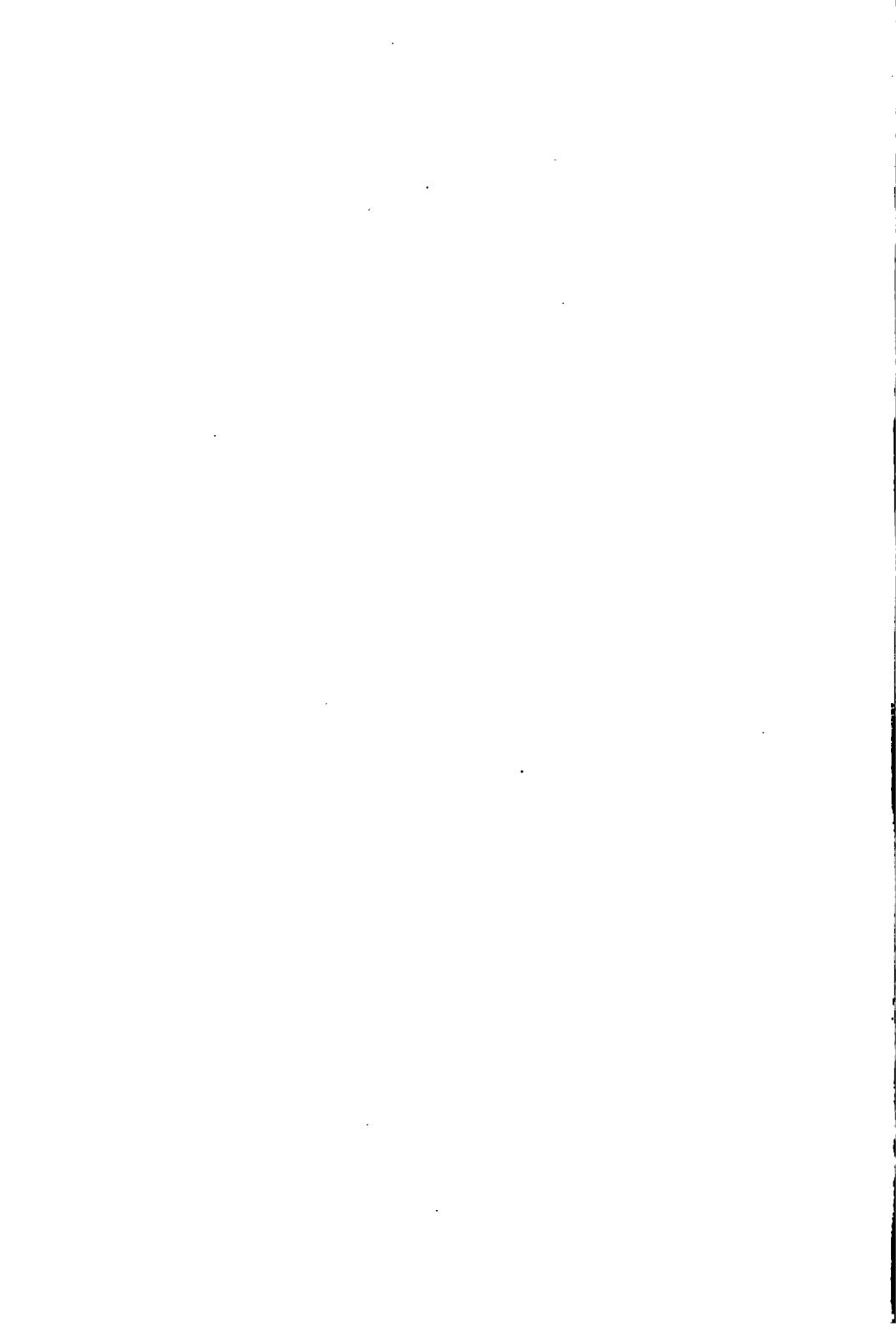
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OF NEW YORK

1918



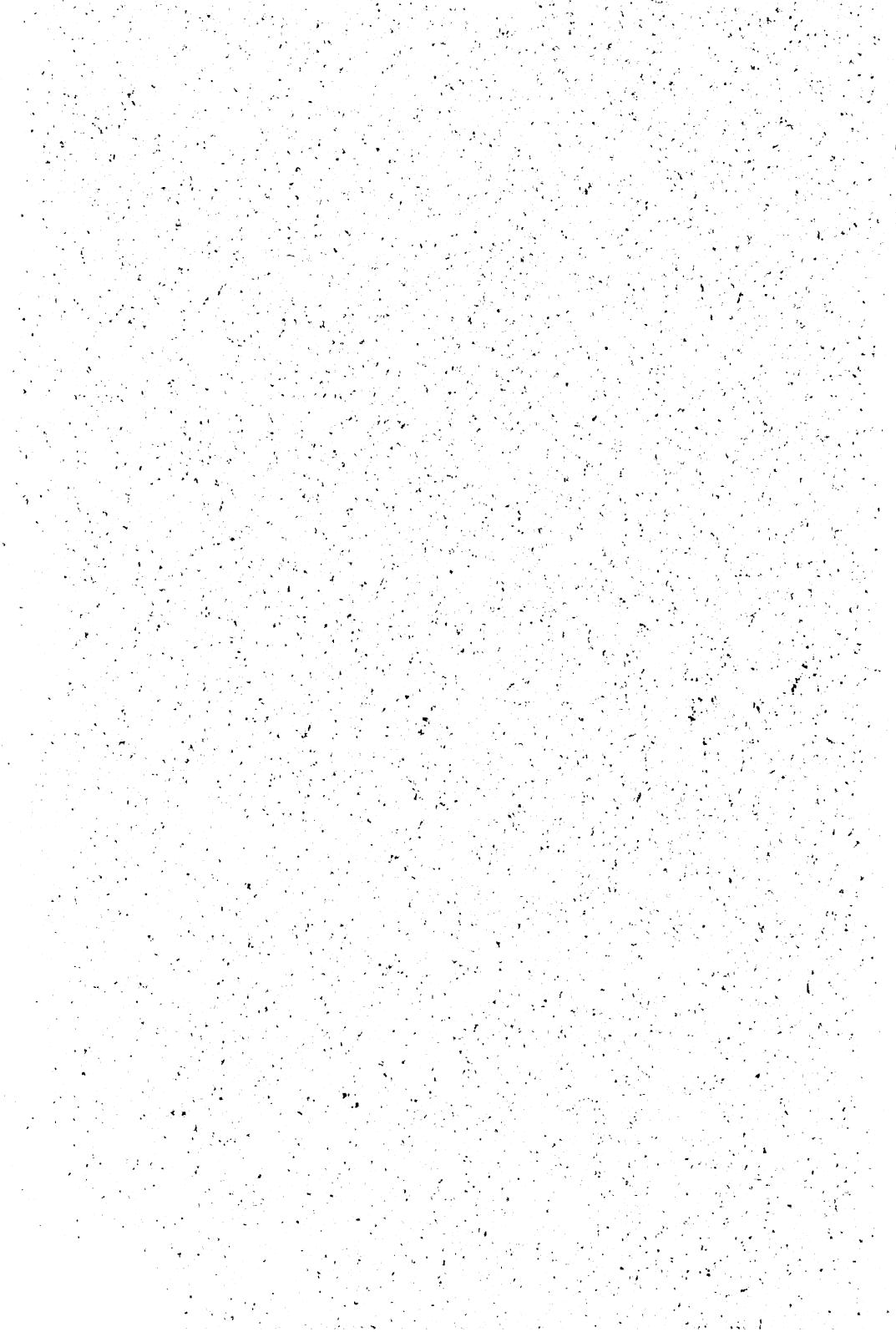


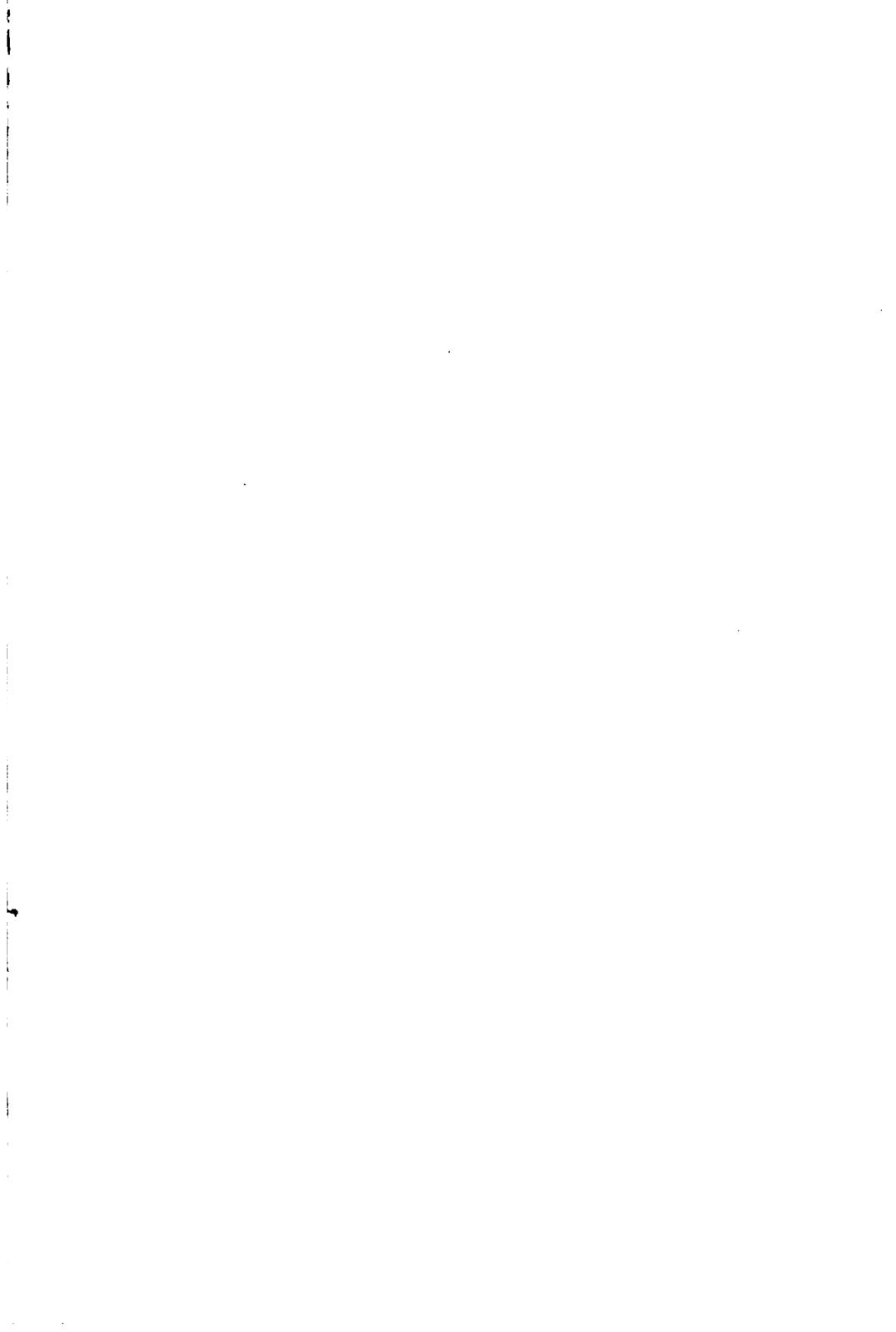


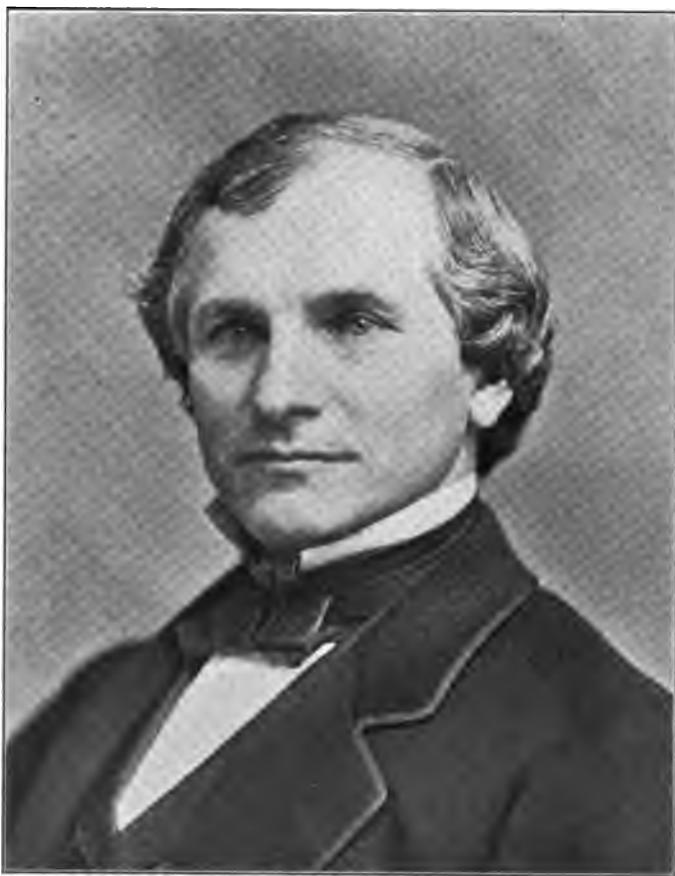




*The*  
**VERDICT**  
*OF TIME*







GEORGE H. STUART,  
First President of the Association.

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# The Verdict of Time



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## CHAPTER I.

### **The Verdict of Time.**



MATTHEW HALE (1609-1676), one of the greatest, wisest and best of the Lord Chief Justices of England, in his "History of the Common Law," says: "The wisest thing in the world is time." He was speaking of the building up of the matchless body of the common law of England by centuries of usage and judicial decisions.

His words are true in a wider application. Time adjusts perspective, corrects judgment, tests values, distinguishes between the temporary and the permanent, and discovers the worth of institutions as well as of laws.

Time, with his hour-glass and scythe, is symbolized as a destructive force only, whereas time is constructive. We suggest a new figure to take the place of the familiar old man with the scythe. We would leave him his hour-glass, and borrowing from the blindfolded Goddess of Justice her scales, would place them in his other hand instead of the scythe. We would then have the true figure of Time, measuring with one hand the passing hours, and with the other weighing in the balance and testing the value of all the changing institutions and usages of human society.

A great American thinker expressed this in another way when he said, "I appeal to the centuries against the hours."

The processes of time are slow. We seem to be making little progress along a toilsome way. Presently we gain an eminence, a dividing ridge, and look back. Then we realize how far we have progressed.

We have reached such a dividing ridge of time in the history of a Philadelphia institution.

The practical question is, "How shall we get the verdict of time upon the worth and work of an institution of our own city?" Philadelphia has been characterized, and, we believe, injured by self-depreciation. We are inclined to think more of the same man or the same thing in one of certain other cities than we are when he or it happens to be of or in Philadelphia. Personal modesty is a beautiful thing, but we confess to being a believer in strong local pride. In this case we shall, however, appeal for judgment to an impartial judge, one that sweeps away all passing human enthusiasms or prejudices, and inexorably renders his decision. The verdict of time upon a human institution can only be obtained by the careful record of the results that it has accomplished within a given period, and by the voices of the great influential elements that make up human society.

We shall endeavor to arrive at it by both of these methods.



FIRST HOME OF THE ASSOCIATION.

## CHAPTER II.

1854.



WO events happened in the year 1854 in this city. One, of great magnitude, related to the outward extension of the city; the other was spiritual, and was an expression of Philadelphia's inner and better self.

The first event was the act of consolidation, which brought into the city of Philadelphia a number of incorporated districts, boroughs and townships.

Southwark, below South or Cedar Street; Northern Liberties, above Vine Street; Kensington, Spring Garden, Moyamensing, Penn, Richmond, West Philadelphia and Belmont, ceased to exist as incorporated districts. The boroughs of Frankford, Germantown, Manayunk, White Hall, Bridesburg and Aramingo were deprived of their franchises. The townships of Passyunk, Blockley, Kingsessing, Roxborough, Germantown, Bristol, Oxford, Lower Dublin, Moreland, Byberry and Delaware were abolished. All the franchises and properties of these political bodies were transferred to the city of Philadelphia.

At that time there were in Philadelphia no street cars, no steam fire engines, no electric lights, and a six-story building was an object of wonder and admiration. In that year Philadelphia had less than sixty thousand houses. Now it has over three hundred thousand. The consolidated city had a population of four hundred and eight thousand, now its population is estimated at over one million four hundred thousand, an increase of one million in fifty years.

The other event was the organization on June 15th, 1854 in the Sansom Street Hall, of the Young Men's Christian Association of Philadelphia. In a sense this also had in it the elements of extension and consolidation. It sought to combine Christians, before that time separated by sectarian differences, into some sort of solidarity or union for the extension of the kingdom of the Lord Jesus Christ among the young men of the new extended and consolidated city of Philadelphia.

It also proclaimed in a way not before known, the value of a young man to society, and was a recognition of the fact that with the growth of the modern city a new need had arisen to be met in a new way.

It was a moving of the spiritual life of the city, a stirring of the conscience, a revelation of Philadelphia's better self.







JOHN A. BROWN,  
Generous Benefactor.



THOMAS H. POWERS,  
Trustee and Generous Benefactor.



LEMUEL COFFIN,  
Former Trustee and Generous Benefactor.



ALEXANDER BROWN,  
Former Trustee and Generous Benefactor.

## CHAPTER III.

### Organization.



HE record of the external and material growth of the city is spread before the eye, and fifty years have tested the act of consolidation. It may be not without value and encouragement to follow the development of this union spiritual movement of the same year, and see, after the testing of fifty years, what it has done and what it is worth.

The record of that year says: "Agreeably to public notice a meeting of young men was held in Sansom Street Hall on Thursday evening, the 15th of June, 1854, and was opened with prayer. The Rev. John Downing, D.D., Rev. Thomas Brainerd, D.D., Rev. John Jenkins, Rev. C. W. Shields and Rev. Dudley R. Tyng participated in the exercises, and at the close it was resolved to organize the Young Men's Christian Association."

The object of the Association was defined to be the "improvement of the spiritual, mental and social condition of young men." The work for the physical welfare of young men, in which it has become the largest organization and greatest factor in this country, was added to its program in 1868.

## CHAPTER IV.

### First Location.



EAR the beginning of the year 1855 a large second-story room at 162 Chestnut Street, then a central place, was rented for \$700 per annum and fitted up at an expense of \$600. The first Annual Report says: "It is deeply to be regretted that from some cause these rooms have not been frequented to the extent which was expected."

Thus it was discovered at the very start that it was not sufficient to have rooms, but there must be within those rooms things that appeal to the sane, healthy instincts of young men. So began the first scientific study of the needs of young men, which has led to the development of the physical, intellectual and spiritual agencies of the Young Men's Christian Association of to-day. As a result, by way of comparison with the one unused room of fifty years ago, we have buildings with a total of 343 rooms at thirteen points in the city of Philadelphia, all over-crowded.

In all departments of this work in Philadelphia there is an average of over seven thousand paying members, besides tens of thousands of other young men who annually share in its benefits.





HON. JOHN WANAMAKER,  
Taken while President of the Association, 1875.

## C H A P T E R V.

### **Before the Civil War.**



HE Association was incorporated on May 2d, 1857, at which time it occupied rooms on Arch Street, below Ninth.

Mr. George H. Stuart was President of the Association at the start and for many years. The most striking event during that period was the part that the Association took in the great religious revival that swept over Philadelphia and the entire country in 1857 and 1858. The Report for 1858 states that since the days of Whitefield, Wesley and Edwards there had never been such an outpouring of the Spirit of God as during that year, and that the Association had proved to be an efficient instrument to further that work. Mr. Stuart reports the erection of a tent on Fifth Street, below Wharton, for union evangelistic services. He estimates that there were held 416 services in a large canvas tabernacle, in which the audiences aggregated 170,000.

After the lapse of so many years, it is interesting to note the recent effective use of tents for evangelistic purposes by the Presbyterian Church in Philadelphia.

The Association also held thirty-four prayer meetings weekly in engine rooms and other places.

In the same report he pays a tribute to the Rev. Dudley A. Tyng, a devoted worker in the Association, who had just died, closing with this sentence: "His dying words, 'Stand up for Jesus,' are not only inscribed upon our banners, but engraven upon our hearts." Mr. Stuart notes that the Association had removed to "two rooms on Chestnut Street, near

Tenth, fitted up in an elegant manner, and comparing favorably with any rooms of this character in the United States." But he is not satisfied with this, and closes the report with an appeal for a building. Said he "Art, literature, fashion and trade have their homes; vice in many forms has hers; why should the single exception be in the case of virtue and religion? The Young Men's Christian Association is pre-eminently a social institution and its grand central idea is that of making a safe and attractive home for every virtuous young man." Years afterwards this appeal bore its fruit.



## CHAPTER VI.

### The Civil War.



ITH the breaking out of the Civil War a new feature in war and a new page in Christian history were recorded. Small as the Young Men's Christian Association was, it gave birth to the finest conception and largest organized Christian effort that have ever been seen in war. The black and awful background of four years of ceaseless slaughter is relieved by the wonderful work of the Christian Commission.

The members of the Young Men's Christian Association, North and South, were called away from their work to bear arms. More than two millions of young men wore the Blue, and five hundred thousand of them laid down their lives.

At the very outbreak of the war the Associations in the larger cities exerted themselves to meet the incoming recruits, supply them with Testaments, and help them in such ways as they could. It is recorded that the first men to reach Washington in response to the President's call for volunteers were from Pennsylvania, and that they were visited and supplied with reading matter by Mr. William Ballantyne, bookseller, and his associates of the Young Men's Christian Association. We read that as early as April, 1861, the Philadelphia Young Men's Christian Association organized an Army Committee for local work. Mr. Peter B. Simons, afterwards President of the Association, was Chairman of the Army Committee.

There were many philanthropical and religious efforts for the soldiers, but we now come to the real beginning of the

magnificent work of the United States Christian Commission. The International Committee of the Association, now located in New York, had its headquarters at that time in Philadelphia, with Mr. George H. Stuart as Chairman. The idea of the Commission, however, originated with the Young Men's Christian Association of New York, and was presented by Mr. Vincent Colyer, of that Association, to Mr. James Grant, of the Philadelphia Association. On the 28th day of October the call was issued from Philadelphia to the Young Men's Christian Associations, signed by Messrs. George H. Stuart, Chairman; John Wanamaker, Corresponding Secretary; James Grant, John W. Sexton and George Cookman; and in pursuance of that call the convention assembled in New York on November 14th, 1861, at 3 p.m., with George H. Stuart, President of the Philadelphia Association, as President of the convention.

This convention finally passed these resolutions: 1st. "That it is the duty of the Young Men's Christian Association to take active measures to promote the spiritual and temporal welfare of the soldiers in the army, and the sailors (and marines) in the navy, in co-operation with the chaplains (and others)."

2d. "That the Christian Commission be appointed to take charge of the whole work"; and other resolutions outlining the whole plan.

Mr. Lincoln as President; Hon. Simon Cameron, Secretary of War, and General George B. McClellan, united in official approval of "the object of the Christian Commission, appointed by the convention of the Young Men's Christian Association, to take active measures to promote the spiritual welfare of the soldiers and sailors of the United States Army."

The Philadelphia members of the Executive Committee were: Messrs. George H. Stuart, John P. Crozer, Stephen Colwell, Joseph Patterson, Rev. Matthew Simpson, D.D., Jay Cooke and Horatio Gates Jones.





**GEORGE S. PEPPER,**  
Generous Benefactor.



**HENRY H. HOUSTON,**  
Trustee and Generous Benefactor.



**JOHN E. GRAEFF,**  
Late President Board of Trustees and  
Generous Benefactor.



**A. J. DREXEL,**  
Generous Benefactor.

Another member of the Executive Committee was M. L. Stoever, of Gettysburg, Pennsylvania, for thirty-one years Professor in the Pennsylvania College at Gettysburg, widely known and greatly admired for his learning, high character and beautiful Christian life. Professor Stoever, who died in 1871, was the father of William C. Stoever, Esq., of Philadelphia, the President of the Young Men's Christian Association of Philadelphia in this its Jubilee year, and also President of the Luther League of the United States, the national organization of the young men of the Lutheran Church.

Singular to say, the Christian Commission at first met with poor support from the churches. July 11th, 1861, Mr. Norman White, Secretary, notified Mr. Stuart of his inability to get the use of a church in New York for a public meeting. Over against this discouragement the history of the Commission records that the Young Men's Christian Association engaged with vigor in the work, and that the Boston and Philadelphia Associations from the first gave hearty co-operation and support to the Christian Commission. It mentions that on May 14th, 1862, the first deputation was sent to the army for personal work among the soldiers; that they numbered fourteen; and that they went out as a delegation from the Young Men's Christian Association of Philadelphia, but held their authority from the Christian Commission.

The Christian Commission during the remainder of the war sent out 4,886 workers, and distributed goods to the value of \$5,478,280. From the time of its organization the Christian Commission was a separate society. Patriotism soon reinforced Christianity in its work, unsurpassed in the history of war or of Christianity, and henceforth to the Christian Commission belongs the glory of this great work. The fact remains, however, that it first received its vision of the need and opportunity, its inspiration and courage to undertake it, and its actual organization by and through the Young Men's Christian Association. It will be of local interest to mention

that of the workers 1,628 were sent from Philadelphia as against 799 from Boston and 177 from New York City; and that in cash values Philadelphia received for the work \$1,647,000 as against \$824,000 from Boston and \$322,000 from New York City.



## CHAPTER VII.

### George H. Stuart.

HE central figure in the work of the Young Men's Christian Association of Philadelphia from the time of its organization until after the Civil War was Mr. George H. Stuart, one of the greatest, if not the greatest leader among Christian business men of the war period, not only in Philadelphia, but throughout the Union.

A writer has said of him at that period: "The welfare of the soldier in the field, the spiritual work of the Young Men's Christian Association, and the union of discordant Presbyterian churches on a platform of liberal concession, these things mainly occupied his mind and his superb vitality."

When Mr. Stuart passed away, on April 11th, 1890, Philadelphia lost one of its greatest, most useful and most honored citizens.

But there were associated with Mr. Stuart a number of other men, some much younger, some indeed very young, who have since attained to great distinction in business, religious and public life.

## CHAPTER VIII.

### *The Work Broadens.*



HIS brings us to 1866, the beginning of the new era following the Civil War.

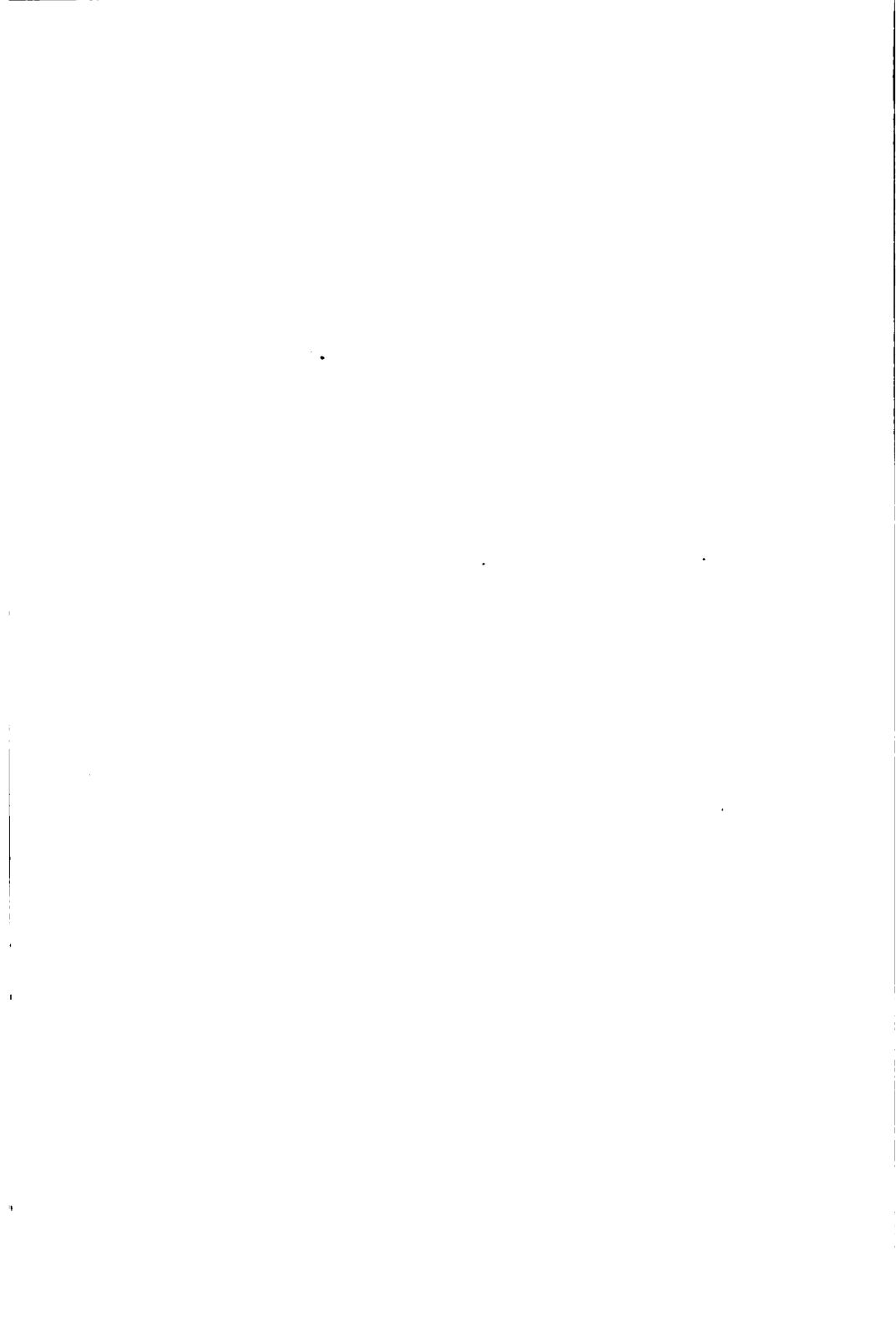
Mr. Stuart was succeeded in the office of President by Mr. George Cookman, who seems to have been a man of the most beautiful and attractive Christian character. He evidently made a profound impression upon his associates by his unaffectedly sincere Christian life and his fine personal qualities, and there was widespread sorrow at his early death. Almost the last words of Mr. Cookman were these: "A heart fully consecrated to Christ is the only power necessary to advance His kingdom on earth."

At the anniversary of the Association, on November 15th, 1866, presided over by Mr. Peter B. Simons, President, the Annual Report shows that the Association had entered upon the lines of work which it is now pursuing. It had recognized at last that in proportion as it was able to help young men physically, intellectually and socially, so much the more it could command to them the Christian religion and help them spiritually. As Kipling would express it, "The Association found itself." It was discovering in the processes of time and experiment its true scientific place in the economy of social and religious effort. It recognized the whole man, body, mind and spirit.

The report of that year shows a good lyceum or literary society, classes in French, Latin, Greek, German, rhetoric, logic, elocution and music. It had its music circle, social re-



CENTRAL BUILDING, FIFTEENTH AND CHESTNUT STREETS.



unions, popular lectures, by such men as John B. Gough, Henry Ward Beecher and others. Free scientific lectures were given on Friday nights.

This in no way detracted from, but rather added to, the religious efforts. It maintained Bible Classes, Sunday afternoon addresses to young men, and conferences upon religious work.

The report shows that in New York \$200,000, and in Chicago \$150,000, had just been subscribed to erect buildings.

In 1865 the building at 1210 Chestnut Street was leased by the Association, and was afterwards purchased by it in 1868 for the sum of \$35,000.



## CHAPTER IX.

### Signs of Expansion.



**N** 1869 the President's report says: "We have had applications to organize Branch Associations in our own city. This we anticipate as our future work." But as they had only paid \$10,000 on the \$35,000 due for the property at 1210 Chestnut Street they wisely thought it best to defer branching out.

Mr. John Wanamaker took the place of Judge Strong, of the United States Supreme Court, kept away by the sudden death of his sister, and in his anniversary address said: "We want rooms, not only in Chestnut Street, but away down among the foundries in Southwark, where the young men have no place to go at night. We want them away out in Kensington, where so many are working who at night have no place to go but the bar-room that shines and allures them in."

Mr. Peter B. Simons, a well-known merchant, served the Association for eight years as President, and when he laid down the office, resolutions were passed bearing testimony to the great respect and love in which he was held. Mr. Simons passed away in California in 1889.

## C H A P T E R X.

1870.



**N** 1870 Mr. John Wanamaker, who, in association with Mr. George H. Stuart, had been a leading brain and spirit in the whole history of the Association, including the two magnificent epochs, the religious revival of 1857 and 1858, and the stupendous religious and army work of 1861-1865, was elected President of the Young Men's Christian Association of Philadelphia, although still a very young man. Mr. Stuart said that even as a boy Mr. John Wanamaker had displayed in the Young Men's Christian Association wonderful talents as an organizer. To this he added great power upon the platform, and a rapidly-growing reputation in business circles.

The Association soon felt the impulse of Mr. Wanamaker's boldness, largeness of vision and ability. The new report vibrates with energy.

Not only was an active work carried on at 1210 Chestnut Street, but 275 open-air religious meetings were held in 25 sections of Philadelphia. Efforts were made in the colleges, without, however, the benefit that we now have of organized student bodies. A house was fitted up in Lombard Street for the Young Men's Christian Association to work among the colored men of Philadelphia, the fore-runner of the work now carried on by that department of our International Committee.

In 1872 the lot at the corner of Fifteenth and Chestnut Streets, 72x232 feet, was purchased for \$185,000, upon which to erect a suitable building.

This was a bold movement, but Time has vindicated the

wisdom of it. It would have been still better if the Association had bought at the corner of Broad and Chestnut Streets, as its young President at that time desired. The Board of Managers, however, stopped just short of that, and so missed perfection in their choice. However, it was good enough as it is, and the Young Men's Christian Association of Philadelphia, notwithstanding the many hard years that followed the purchase of this lot, must ever be grateful for this somewhat audacious but altogether fortunate purchase of the property at Fifteenth and Chestnut Streets.



## CHAPTER XI.

### **Inspires Other Movements.**



**N** the Annual Report for the year ending December 31st, 1871, we notice several new and interesting events. On the occasion of the preceding anniversary one of the speakers, H. Thane Miller, of Cincinnati, spoke to a number of Christian women of Philadelphia upon women's work among women. That meeting, with the aid of some of the prominent members of the Association, resulted in the formation of the "Women's Christian Association of Philadelphia," which has since been so successful in its work.

The Association also opened a house at 211 South Twelfth Street for the purpose of furnishing a comfortable Christian home to young men strangers in the city. This was the forerunner of our modern "Students' Clubs" and of the dormitory and restaurant features of our newest buildings.

The Association has been the organizer or inspiration of other valuable agencies for work among young people. It gave birth to the "Christian Commission," and one of its officers, Mr. Houghteling, of the Chicago Association, after years of work with that, was led through his experience to organize the "Saint Andrew's Brotherhood," which has been followed by similar associations in various religious denominations. The Association also brought into being the student buildings, which in so many great universities and colleges now afford a center of social and religious life to the students, and which together with the work of organized student bodies, have

wrought a change for the better in the moral tone of American colleges.

It was during this year that an independent Young Men's Christian Association was organized in Germantown, which occupies a beautiful building, free from debt, and under admirable management efficiently occupies that field.

This report mentions the fact that the Boston Association had recently come into possession of property valued at six hundred thousand dollars, showing that the other large cities up to this time were much in advance of Philadelphia in material equipment.

The Association operated branch reading rooms in West Philadelphia, and at the corner of Sixteenth and Pearl Streets, which, however, with the building on South Twelfth Street, were afterwards closed.



## CHAPTER XII.

### **A Costly Undertaking.**



E come now to the erection of the building at Fifteenth and Chestnut Streets, at that time one of the largest and handsomest structures in Philadelphia. At the anniversary of the Association, held at the Academy of Music on Tuesday evening, November 29th, 1870, the principal speaker was William E. Dodge, Jr., President of the Young Men's Christian Association of New York City, himself the son of William E. Dodge, the great merchant and philanthropist, and the father of Cleveland H. Dodge, also for some years past President of the New York City Association. New York City had just dedicated its building at Twenty-third Street and Fourth Avenue, costing \$487,000. In his address he stated that "the noblest Englishman who was ever in America when on a visit to this country said nothing had interested him so much as the city of Philadelphia, and to see the number of simple, neat homes, where all could have hearth-stones of their own." He then made his appeal for the young men who come by thousands to Philadelphia and have no home.

On April 3d, 1873, the Trustees of the Building Fund of the Young Men's Christian Association of Philadelphia were incorporated by Act of the Assembly, as follows: Hon. William Strong, Hon. William A. Porter, George H. Stuart, Jay Cooke, William G. Moorhead, Hon. Daniel M. Fox, William Bucknell, Matthew Baird, Charles Santee, Henry Lewis, Lemuel Coffin, Henry H. Houston, Charles Wheeler, Edward H. Worne, Alexander Whilldin, Samuel R. Shipley, George C.

Thomas, Henry Disston, James Long, William Adamson, Thomas MacKellar, John Wanamaker, George W. Mears, John E. Graeff.

The Annual Report of that year says: "We have been greatly encouraged in undertaking this enterprise by generous donations from our friend and benefactor, the late John A. Brown. Almost the last act of his long and useful life was a subscription of \$25,000 towards the new building."

The old property at 1210 Chestnut Street, which had been bought for \$35,000, was ordered to be sold and the proceeds applied toward the purchase price of \$185,000 for the lots at the corner of Fifteenth and Chestnut Streets. The property brought \$77,000, which left \$52,000 cash after paying the original mortgage of \$25,000.

The Act of incorporation provided that whenever the purchase money of the ground and cost of the building and all encumbrances upon the said grounds and building are fully paid off and satisfied, the said corporation may be dissolved. Thirty years from that date, viz., April 1st, 1903, the last indebtedness upon the property at Fifteenth and Chestnut Streets was paid off, and the Trustees of the Building Fund of the Young Men's Christian Association of Philadelphia were discharged and the corporation ceased to exist.

## CHAPTER XIII.

1875.



**N** the month of June, 1875, the Board of Managers unanimously voted to invite Messrs. Moody and Sankey to visit Philadelphia, which invitation was united in by over one hundred and eighty clergymen of the city, and a committee of the following well-known citizens was appointed to arrange for the meetings, which were held in the old Pennsylvania Railroad freight depot building at the corner of Thirteenth and Market Streets, which is now Mr. Wanamaker's store: Messrs. George H. Stuart, Alexander Whilldin, John R. Whitney, Joshua L. Baily, James Long, John Field, Alexander Brown, Thomas Potter, Thomas H. Powers, John E. Graeff, William M. Shoemaker, Nelson F. Evans and William A. Levering.

For eight weeks there followed the greatest series of religious meetings that Philadelphia witnessed during the nineteenth century. The building seated ten thousand, and many thousands were unable to obtain admittance. A large amount was subscribed at the close of these meetings toward the new building. On the 15th of July, 1875, the cornerstone of the building at Fifteenth and Chestnut Streets was laid with appropriate ceremonies.

The twenty-second anniversary was celebrated in Association Hall on Tuesday evening, February 6th, 1877. The erection of the building went on during 1876, the Centennial year of the Republic, but it was not completed until the early part of 1877. It had been proposed not to occupy the building until it was free from debt, but it was decided in June, 1877,

unwise to wait, and the Association entered into possession. In that year a branch of the work of the Association for railroad men was started with much energy and success. This movement, like the other branch efforts, however, prospered for a while and then ceased to exist. It was not until 1886 that this work was reorganized.



## CHAPTER XIV.

### Debt.



ITH the erection of its great building at Fifteenth and Chestnut Streets the Young Men's Christian Association of Philadelphia entered upon a period of debt and struggle. The panic of 1873, and the hard financial years that followed, brought misfortune to many of its friends, and it was not only unable to collect subscriptions that had been made in good faith, but found it impossible to secure additional funds. A mortgage of \$200,000 was placed upon the property at Fifteenth and Chestnut Streets. The rentals at that time were small. The President and other far-seeing men believed that Fifteenth and Chestnut Streets would be the center of Philadelphia, but it was slow in coming. Unpaid interest upon the mortgage and other bills accrued until there was a floating indebtedness of \$211,000, making a total of \$411,000 standing against the property, which would not have brought that sum in the open market.

All branch work was discontinued. The Association maintained its activities as well as it could, but it was a struggle for existence.

There were many instances of individual sacrifice to maintain its life and save its property, one of which is peculiarly worthy of mention and of being kept in perpetual remembrance.

Two of its Directors, Messrs. John Wanamaker and John E. Graeff, personally endorsed notes for the Association to the amount of \$200,000, and thus at great risk to them-

selves saved its property and largely deserve the credit for its ultimate preservation and deliverance.

In 1878 an attempt was made to tax the property of the Association, which was contested in the courts and resulted in the decision that only that part of the property that the Association did not use for its own purposes, but rented out, should be taxed. Under that decision the Association is paying at this time \$6,000 a year in taxes upon the rented portion of the building at Fifteenth and Chestnut Streets.



## CHAPTER X V.

### A Crisis.



**N** 1883 the indebtedness reached \$411,000, and the Association was threatened with the loss of its entire property.

To show the desperate condition of affairs at this time the records of the Board of Managers are filled with resignations, and at a meeting held on November 21st, 1882, the following resolution was presented by Dr. Thomas S. Butcher, and was adopted at an adjourned meeting held on November 27th: "Resolved, That a committee of five be appointed to discuss and carefully consider the advisability of selling the real estate now belonging to the Association to the best interest of the creditors." This committee reported on December 12th, 1882, that Mr. Thomas K. Cree, a traveling Secretary of the International Committee, had reported a good deal of interest and anxiety in that committee concerning the future of the Philadelphia Association, and that it would be probably willing to help. The committee said that they believed that nearly all expedients for saving the building had been resorted to during the past six years without success, and that they were not sanguine of reaching a good result, but recommended as a final resort a conference of the Building Fund Trustees and representatives of the International Committee. At nearly every meeting during that period the President and Treasurer were authorized to issue notes of the Association of five and ten thousand dollars each, the renewals authorized at one meeting alone amounting to \$150,000.

On April 17th, 1883, the Board appointed a committee to request some prominent real estate agent to procure an offer for the purchase of the property. The International Committee of the Young Men's Christian Associations of North America felt that this would be a blow to the work of young men throughout the entire country, and they interested Mr. Moody, who came to Philadelphia, bringing with him \$75,000 from outside sources, as follows: Mr. Elbert B. Monroe and Mr. D. W. McWilliams, members of the International Committee and executors of the estate of Mr. Frederick Marquand, of New York; Mr. Spencer Trask, of New York, and Mr. James Talcott, also of New York, together gave \$55,000; and Mr. Moody appropriated \$20,000 from the fund made by royalties upon the hymn books issued by himself and Mr. Sankey.

This amount was supplemented by \$50,000 from Mr. John Wanamaker, President of the Association; \$25,000 from Mr. Alexander Brown, whose father, John A. Brown, had given the first \$25,000 to the building; \$15,000 from Mr. John E. Graeff, a Trustee of the Association; and by various sums from other leading citizens of Philadelphia. Mr. Thomas K. Cree, a Secretary of the International Committee, followed this up with many months of earnest effort, and finally the full amount of \$211,000 was raised, the floating debt paid off, the property saved, subject, however, to a mortgage of \$200,000, and the Association was reorganized.

## CHAPTER XVI.

### **Secretaries of the Association.**



URING these years of bitter struggle Mr. Thomas Marshall was Financial Secretary of the Association for fifteen years, and had devoted himself with great self-sacrifice and with much ability to maintaining the life and work of the Association. No record of the fifty years would be complete without a lasting recognition of Mr. Marshall's labors. He suffered from the long strain and passed away in 1883.

A tablet has been erected to his memory in the Central Building.

Among other General Secretaries were Mr. J. Howard Seal, who served the Association acceptably for some years, and retired in 1882 to take a business position, and Mr. L. P. Rowland, at one time General Secretary of the Boston Association. Mr. Rowland was a strong personal worker, and won the warm regard of those with whom he came in contact. He resigned, entered evangelistic work in the West, and has been an earnest and useful preacher of the gospel.

Mr. Charles H. Wevill, however, has an unequalled record, having just completed twenty-five years of continuous service as an employee of the Young Men's Christian Association of Philadelphia.

Mr. Wevill has been custodian of the Central Building, bookkeeper and cashier of the Association, assistant treasurer of the Central Branch and the Student Department, the creator and manager of the Association Entertainment Course, the most continuously successful course in this country, now

in its twenty-sixth season, and in other ways has ably and faithfully served this organization.

By reason of his high Christian character, uniform courtesy and helpfulness, Mr. Wevill has been an important personal factor in this work in addition to his official service.

Mrs. Wevill has united her services to his, and during the same long period of time, as a sympathetic worker and a beautiful and effective singer, has made a large contribution to this Association.

Mr. McConaughy is spoken of elsewhere.



## CHAPTER XVII.

### Reorganization.



ON May 23d, 1883, Mr. D. L. Moody met with the Board, and on June 8th, 1883, the Board decided to create a Board of Trustees to take over the management of the property at Fifteenth and Chestnut Streets apart from the Association. The following gentlemen were elected Trustees for this purpose, viz: Messrs. Alexander Brown, William H. Warden, H. W. Pitkin, William Bucknell, John Field, John E. Graeff, Charles Santee, Joshua L. Bailey, Daniel M. Fox, John Hunter, John Wanamaker.

This Board and their successors managed the property from that date until the 13th day of April, 1898, when by operation of law it ceased to exist. It is a singular fact that this Board of Trustees was constituted in disregard of the corporate rights of the Association under the Act of 1857, and in other respects in conflict with the provisions of the charter, and in derogation of the vested rights of another Board of Trustees under the Act of 1873 and the Trustees of 1859. This Board of eleven Trustees and their successors, in blissful ignorance of legal difficulties, exercised their power over the property at Fifteenth and Chestnut Streets, did it wisely and well, and were a great factor not only in checking the increase of debt upon it, but in extricating it from the heavy load resting upon it. William H. Staake, Esq., Chairman of the Legal Committee of the Board of Directors, discovered the legal complications in 1897, took the matter to the court, and of necessity the Board of eleven Trustees ceased to exist. Its valued members were all transferred to fill the vacancies caused by death in the original Board of twenty-four Build-

ing Fund Trustees. All of the acts of the Board of eleven Trustees were ratified by the Association. Thus the legal complication ended.

This notice of the Board of eleven Trustees, and its part in the financial salvation of the Central Building of the Association, would be incomplete without a mention of the services of Mr. John H. Converse. Mr. Converse was Chairman of the Finance Committee of the Board of Trustees for a number of years until its dissolution in 1897, and as such had immediate charge of the property. He gave close attention to the management of the building, and contributed not only wise direction, but generous financial support to the building and the work of the Association.

During the past fifteen years, in which this Association has largely reduced its debt, and at the same time increased its property and equipment, it has had guidance worthy of the interests, material and moral, involved. When the Board of Trustees, having accomplished its work, ceased to exist by operation of law, the powers of the Trustees and Directors were concentrated in the Board of Directors. Before 1897 the financial responsibility rested partially, and since that time entirely upon the Finance Committee of the Board of Directors, of which Mr. Arthur E. Newbold has been Chairman since January 1st, 1895.

Of all the Trust Funds invested for this Association since that time not one dollar has been lost, the general indebtedness of the Association has been steadily reduced, its various properties have been improved, and in some cases added to, and the prospect seems good at this writing to pay all mortgages and floating debts, and to close the year 1905 without a dollar of indebtedness upon the Association, its branches or its property. It is to the wise and unselfish service of business men of the highest character and ability, service for which this Association gives and can give no compensation, that its solidity, safety and much of its success are due.

## CHAPTER XVIII.

### **A New Era.**



**N** 1883 Mr. David McConaughy was called to be Secretary of the Young Men's Christian Association of Philadelphia. A native of Pennsylvania, son of a lawyer, a graduate of Gettysburg College, Mr. McConaughy had already served as Secretary at Harrisburg, and of a Branch in New York City. He brought to his work unusual intellectual powers and great spiritual earnestness. He remained with the Association until 1889, when, in response to the united call of missionaries of all denominations in India, he was sent out by the International Committee as the first Missionary Secretary to that great empire. He organized the Association in Madras, which, largely through the generosity of the Hon. John Wanamaker, of Philadelphia, has a fine building. Mr. McConaughy then became National Secretary for the Indian Empire, with its three hundred millions of people. In dealing with the government officials, educational leaders, missionary bodies, the young men of India, and with prominent supporters of the work in Great Britain and America, Mr. McConaughy displayed great ability, and there are now a number of strong Associations in the great cities of India, especially at educational centers. Hon. John Wanamaker, of Philadelphia, again contributed largely to this work by presenting a building for the Boys' Department of the work in Calcutta. There are now 147 Associations in India, with more than 7,000 members, and property to the value of \$356,000.

Mr. McConaughy has been compelled by the health of his family to return to America, where he is now engaged as Secretary of the Forward Movement of the Presbyterian Church in the United States, arousing the Presbyteries and churches of this country to the work of missions.

In this important service his labors are bearing large results, both in the quickening of missionary zeal and the securing of financial support.





KENSINGTON BUILDING.

## CHAPTER XIX.

### Extension by Branches.



ITHIN the next six years the work of the Philadelphia Association was thoroughly reorganized, and its extension by branches begun along the lines upon which it has continued to the present day. Mr. McConaughy introduced the Workers' Training Classes, or Bible Classes, for the special training of young men for Christian work, and extended the educational department.

During this period the following Branches were organized: The German Branch, January 16th, 1885; the Northeast (now known as the Kensington Branch), March 19th, 1885; the Northwest Branch, November 25th, 1885; the Pennsylvania Railroad Department, November 18th, 1886; and the Southeast (the Colored Branch), June 26th, 1889.

In 1888 the form of organization of the Association was changed. What is known as the "Metropolitan" system was adopted, and took effect in January, 1889.

Up to this time the Board of Directors operated the Central work, and the other organizations were practically branches of the work at Fifteenth and Chestnut Streets. It became evident that the Board of Directors would have to give up the direct management of the Central Building, place that under the care of its own Managers, as the other departments were, and leave the Board of Directors free to maintain a General Office, to bear an equal relation to all departments, and serve impartially the whole work in Philadelphia. A Branch is no longer a Branch of the work of the Asso-

ciation at Fifteenth and Chestnut Streets, but a Branch of the Young Men's Christian Association of Philadelphia, and a component part of the whole.

This reorganization went into effect on the 1st of January, 1889. Under this constitution the Board of Directors have exactly the same relation to every department—city, railroad and college. The sixteen Branches form one corporation with a common charter, but with a set of working by-laws adapted to the needs of each. Each department has a complete working organization, with its own Committee of Management, officers and practical autonomy.

The Board of Directors represents the body corporate in law, holds the title to property, has charge of the corporation seal, and performs all the functions belonging to the legal entity. It maintains a General Office for the use of the entire Association, receives and administers for the benefit of all trusts and bequests, looks after any work not committed to any department, but for the benefit of all, such, for instance, as the vacation resort of the Association, Dwight Farms; keeps the entire records, prepares and issues the Annual Reports, and acts as an impartial Board of Arbitration between all the Branches.

It supervises the work as a whole, decides upon its extension by new Branches, fosters and aids by counsel, and even financial support, new Branches in their struggles, and lends its assistance to any department, not only in organization, but in great movements, such as building or debt-paying canvasses. No matter how weak the Branch, or how inexperienced the Secretary, there is under this arrangement a strong Board and an experienced General Secretary at the back of such a Branch in its need.

The Metropolitan system has its defects, which we trust are gradually being eliminated. It has, on the other hand, advantages that more than counterbalance the defects. Instead of the jealousies, destructive competition and antago-

nisms of a number of independent Associations, striving in the same field for membership and financial support, we have unity; instead of eccentricities of management, widely differing policies, and too often the name of the Young Men's Christian Association discredited by irresponsible organizations we have common standards, uniform progress and a financial history without reproach.

The result of this policy became apparent in the history of the next fifteen years just ended.



## CHAPTER XX.

### **The Metropolitan Era.**



S stated, the metropolitan organization went into full effect on January 1st, 1889. Of the branches organized before that time, the Central, Kensington, West Philadelphia and Pennsylvania Railroad survive.

Of the Branches organized since 1889, when the metropolitan organization went into full force, all survive except one, the South Branch, and that having been brought by rapid transit within six minutes' distance of the Central Branch, was consolidated with the latter.

In order to test the value of the metropolitan system it is worth while to give a summary of the condition of the Association when it went into operation sixteen years ago.

As stated, the conditions under which the present system went into operation on the 1st of January, 1889, were not favorable. The Board of Directors themselves closed the year 1888 \$6,000 in debt on current expenses, which gave them a bad start for 1889. Secondly, the financial constituency built up around the work at Fifteenth and Chestnut Streets was taken by the Board of Directors, and the Central was made a Branch with a Committee of Management, with no contributing list, and at a time when six other Branches had been recently started, drawing away each its share of the membership and financial support of the Central Branch.

Also, not one of these other Branches could yet be said to be on its feet. The Kensington Branch had bought a lot and a dilapidated building, since torn down; West Philadelphia, as

stated, had bought a lot and old residence at a cost of \$21,000 and owed \$21,271; the Pennsylvania Railroad Department was as yet an experiment in a small rented building on Haverford Avenue; as late as 1892 it reported total membership receipts for the year of \$285.00, and once when brought face to face with an unpaid gas bill, seriously considered closing. The other Branches were in rented rooms, and while all were doing excellent work, yet with each it was a struggle for existence. It was evident that a period of severe trial and intense effort lay before the Association if it was to save any of these Branches and procure for them an adequate equipment.

There was no organized College movement until the fall of 1889.

It is an interesting fact to notice in this connection that though the Pennsylvania Railroad Company was contributing something to the small experiment on Haverford Avenue, yet the Association was not allowed to publish where that help came from, and there were times when the Managers became discouraged and almost ready to give up that work.

## CHAPTER XXI.

### Some Results of Metropolitan Organization.



THE first and best result of metropolitan organization was that it discouraged the multiplication of new and weak Branches. With the exception of the South Branch, the Board of Directors has allowed since 1889 the organization of no Branches, except the Intercollegiate, covering the University of Pennsylvania and the six professional colleges, the four departments of the Philadelphia & Reading Railway, and the summer or vacation resort of the Association, known as Dwight Farms, Downingtown, Pa.

Under the ruling of the international convention of the Young Men's Christian Association, it has power to prevent irresponsible organizations springing up and imperiling the credit and good name of the Young Men's Christian Association. It has been able to consolidate Branches in the interest of economy and efficiency of management. The era of rapid transit and the whole experience and tendency of business to-day have shown that this is wise, and that we should have, as far as city Branches are concerned, one only to each great section.

When the reason ceased for the existence of any Branch, and its managers felt that it should be closed or consolidated with another near by, the Directors have acted in such a way that every bill has been paid and the name of the Young Men's Christian Association has not suffered.

Branch jealousies have disappeared, and the Association presents an unbroken unity, not only in organization, but of

spirit and purpose. Co-operation, and not competition, characterizes the relations of the various departments.

It has maintained a General Office, with a strong Board of Directors, and an experienced Secretary at the service of the weakest Branch and the most inexperienced Secretary.

It has directed the policy, fostered the efforts, performed all legal services, and received and administered bequests and trusts in such a way that every Branch has shared in these. Representing, as it does, the large property interests of the Association and its united strength, it affords to the public a guarantee as to the continuance and character of Association work in Philadelphia, and to the benevolent who contribute by gift or bequest the assurance that their money will not fail of its purpose.

It serves as a clearing-house for the various departments of the work, as a medium of common utility, and it does such direct work as belongs to all, as is illustrated by the maintenance of athletic grounds, a common summer resort, and other things.

We will give just a few illustrations of the helpfulness of the metropolitan system to Branches. The Board of Directors have contributed yearly a suitable sum to the work at Fifteenth and Chestnut Streets, and have finally succeeded in clearing off the indebtedness upon that valuable property.

It has given to Branches since 1889 more than \$150,000.

It paid a part of the salary of the Pennsylvania Railroad department Secretary in its infancy, and by a direct contribution of \$5,000 inspired the canvass that resulted in the erection of the splendid building of that department at Forty-first and Westminster Avenue.

It made a contribution of \$5,000 to start the canvass of the Kensington Branch that resulted in the erection of its new building.

The Board of Directors contributed \$5,000 to the canvass

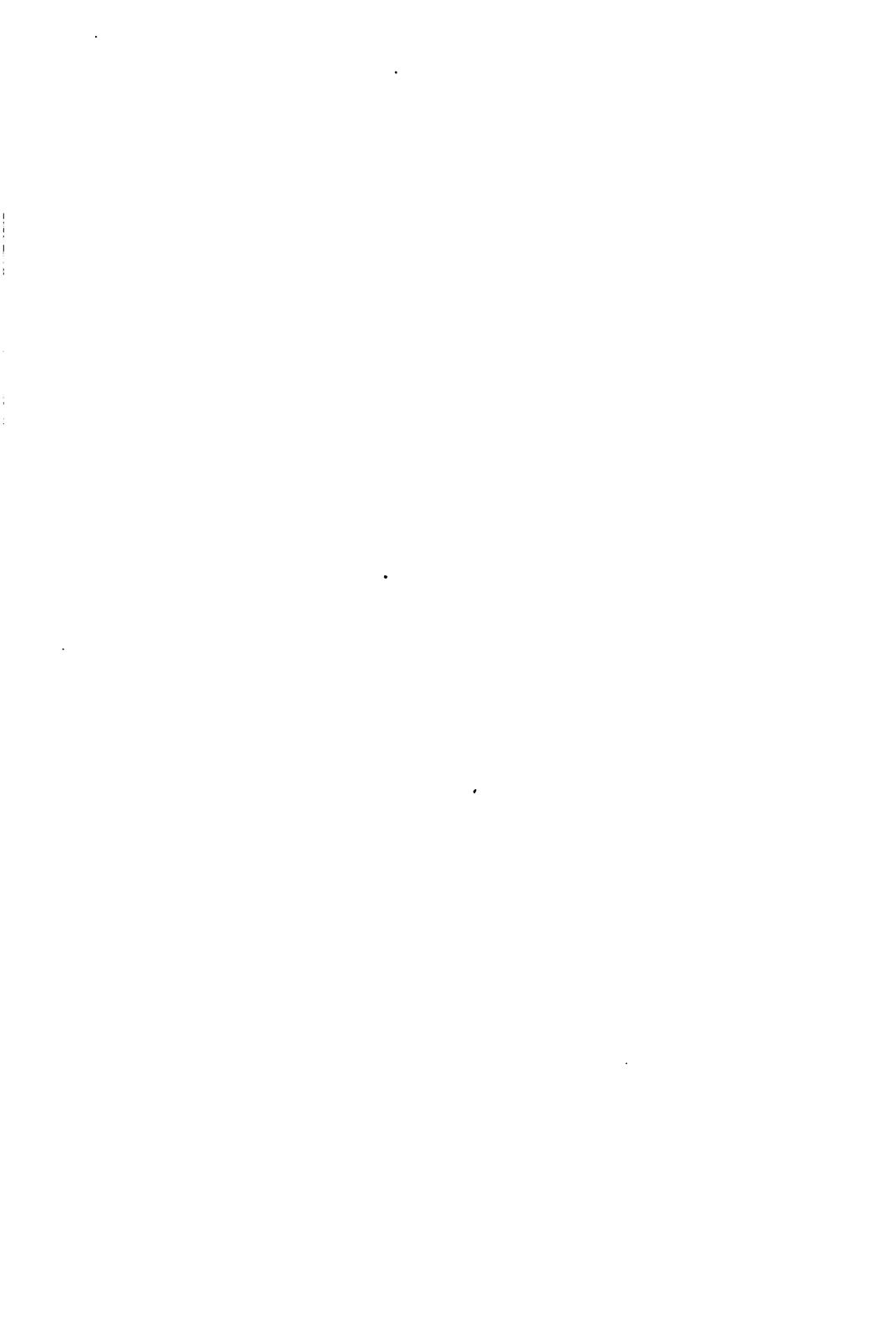
of the West Philadelphia Branch, which reduced the mortgage upon that property to \$5,700.

It organized all the college work in Philadelphia; paid the salary of the Student Secretary at the University of Pennsylvania, leased the house for the work there until quarters were provided in Houston Hall, and guaranteed the support of the work until it was able to maintain itself.

It did the same for the college work east of the Schuylkill; leases student club-houses, and guarantees the credit and continuance of that work.

The Board of Directors contributed largely to the cost of starting and carrying on the other Branches of the work, and when Branches closed, assumed the payment of their debts, when, as in most cases, the assets were far from meeting them. It has received the gift of 467 acres of ground, thirty-two miles from the city, upon which it has raised and expended more than \$30,000, thus giving the Philadelphia Association the largest and most fully-equipped vacation resort and country club of the Associations of the world. It has organized the Branches, made appropriations for their expenses, tided them over times of weakness and discouragement, and has made its office the headquarters for the supervision and extension of the student work.

With some difference of detail the same form of organization is in operation in all the large cities of the United States.





PORT RICHMOND BUILDING.

## CHAPTER XXII.

### Branch History the Prominent Feature.

1889.



N the 1st of September, 1889, Mr. McConaughy was succeeded by the present General Secretary. The Association was now fully launched under the metropolitan plan of organization, but its Branches were weak, and the rapid organization of them had diminished the membership and support of the Central Branch. The last-named was struggling to build up a contributing list of its own. Up to 1885 the Association had to provide only for the expenses of the work at Fifteenth and Chestnut Streets, but only four years later, with a heavy debt on its property it had to provide for the cost of the General Office, the cost of the Central Branch at Fifteenth and Chestnut Streets, and the cost of six other Branches in addition. The city was not educated up to it.

After paying the floating debt of \$200,000 in 1883 there still remained the mortgage debt of \$200,000 upon the property at Fifteenth and Chestnut Streets. By the year 1887, unpaid interest had accumulated upon this to the amount of \$14,000. A canvass was begun in 1885, and by the fall of 1887 it was thought that the full amount, \$214,000, had been pledged, payable in one, two and three years. Unfortunately there was a misunderstanding as to the terms of some of the subscriptions, others were never paid, and only \$137,750 were realized from these pledges. There remained \$77,000 of indebtedness. This was gradually reduced, and \$50,000 paid in 1903, finally freeing the property at Fifteenth and Chestnut Streets from debt.

In a short period of four years the city which had supported with difficulty the one Branch at Fifteenth and Chestnut Streets, was called upon to support seven Branches.

It was a serious situation. We must admit that it was unwise and over-rapid expansion. It ushered in another prolonged campaign which may be considered to be just ended.

Of the various Branches that then existed, the German Branch, Northwest Branch, Pennsylvania Railroad Department and Frankford Branch were in rented rooms or buildings, without any property or capital. The Kensington Branch was in an old residence, and the West Philadelphia Branch had bought an old residence and lot at Fortieth and Powelton Avenue for \$17,000, upon which there were mortgages for \$16,000, and had erected a gymnasium addition upon credit through a building association. There was no equity in the property, the total indebtedness of the Branch amounting to \$21,271, being equal to the value of its realty. There followed a period of struggle to save the most important of these Branches, to secure for them a suitable equipment and to build them up to working organizations, that corresponded in its intensity and difficulty to the previous fourteen years' struggle to save the Central building. Other Branches also came into existence between 1889 and 1904, and out of that fifteen years has come the work in its present shape.

## CHAPTER XXIII.

### Branches Discontinued.



THREE causes have contributed to the discontinuance of Branches. First: Too hasty organization. As stated, six Branches were organized in five years, from 1885 to 1889, inclusive, without adequate equipment or support, and while the Central Branch itself was struggling to build up its membership and a new supporting constituency. It would have been better to have organized one Branch at a time, and put that well on its feet before starting another.

Second: A lack of local support. It would be manifestly unfair to throw the support of a Branch in one section upon the people of another section of the city.

Third: Changed conditions wrought by rapid transit.

Of the Branches organized in the rapid expansion from 1885 to 1889, the following have since been discontinued: Frankford, the Northwest, German and the Colored. Of the Branches organized since 1889 only one has been discontinued, viz., the South Branch.

The Colored Branch had a history of usefulness, but it soon became manifest that with its constituency largely in domestic service and scattered over the entire city, such a work could not be maintained at one center. Under the Chairmanship of the late William Still the experiment was thoroughly tried. The excellent quality of its work may be judged by the fact that it had during its existence only two Secretaries. Of these two men who got their entire training in religious work in its service, one, L. B. Moore, Ph.D., is now Dean of the

School of Pedagogy of Howard University; the other, Rev. William P. Lawrence, is now an honored and successful Baptist pastor.

The German Branch flourished as long as any considerable German immigration to this country continued. Mr. C. J. Heppe and Mr. John G. Schmidt were at different times Chairmen of the Branch, and were supported by strong Boards of leading German and German-American citizens. Its management was efficient, and it helped and trained large numbers of German-speaking young men. With the practical cessation of German immigration the necessity for a separate work ceased, and in 1899 it was again consolidated with the Central Branch, where it was originally started.

The Frankford Branch was originally an independent Association, without any connection with the Young Men's Christian Association of Philadelphia, and in 1888 asked to be incorporated as a Branch, which was done. It was too remote, however, from the center of the city, and the Directors felt unwilling to continue the responsibility for it, and it accordingly went back to its old status as an independent Association, but after a brief existence it was thought wise by its Directors to close it, which was done in 1893.

The Northwest Branch organized in 1885 on Columbia Avenue, moved to a small building on the northeast corner of Broad Street and Montgomery Avenue, and continued in existence until 1899. This Branch had a succession of able Secretaries, viz.: Mr. Samuel G. McConaughy, afterwards General Secretary at Worcester, Mass., and at other points, and now engaged in business; Mr. Dudley T. Richman, now engaged in business; Mr. C. F. Powlison, now Secretary of the religious work of the West Side Branch, New York City; Mr. Willard Smith, afterwards General Secretary at Orange, N. J., now in business; Mr. H. E. Owen, now General Secretary at Columbus, O. Among the young men trained in its physical department was Mr. Matthew C. O'Brien, afterwards Physical Direc-





WILLIAM L. COOKE,  
Generous Contributor, and for years  
Chairman South Branch.



C. J. HEPPE,  
Former Chairman German Branch.



DR. A. H. HULSHIZER,  
Late Chairman Kensington Branch.



JOHN B. SCOTT,  
Late Chairman Central Branch.

tor of the Associations of Cambridge and San Francisco, now in charge of physical instruction in the Boys' High School of Philadelphia. A number of other young men were brought through this Branch into religious lives and service, some of whom are occupying positions of great usefulness as ministers or business men.

After a thorough test, however, it was found that the building was too small, and being on the same block with Temple Church and College it was over-shadowed by that large and excellent organization. The building was too small and the fixed charges high in proportion to the accommodations. Considerations of economy compelled the discontinuance of the work at that point, but the name of the Branch has been continued, and at some point farther north in that section of Philadelphia a better-equipped Branch will be started in the future.

A number of Branches have been organized since 1889, and these have lived and flourished with the exception of one, the South Branch, located at Broad and Federal Streets. At the time that Branch was started Philadelphia was without rapid transit, and the young men of that section clamored for an organization within their reach. The Branch was organized on April 3d, 1890, with Dr. Eugene Underhill as Secretary. It grew rapidly, built up a strong membership, and was especially noted for the excellence of its educational classes. A gymnasium addition was built with a large natatorium. Any notice of this Branch would be incomplete without speaking of its Chairman, Mr. William L. Cooke, who for the greater part of its existence served as the head of its Board with singular devotion and ability. Mr. Cooke also gave generously to its support, being the largest individual contributor to the work of the Branch and to the cost of the building and improvements. Some of the best workers in the Young Men's Christian Association of to-day and in the churches of South Philadelphia are the product of that work.

With the introduction of rapid transit, however, the South Branch was brought within six minutes of the Central Building at Fifteenth and Chestnut Streets, and owing to that fact and the lack of adequate support from the southern section of the city, that Branch was consolidated with the Central on December 1st, 1901.

More than any other one thing rapid transit has changed the situation as to Branches, and instead of having a number of small Branches scattered about the city, the experience of the last fifteen years has demonstrated that it is best to have one good strong Branch in each great section of the city, as is the case now in Philadelphia. The independent Germantown Association fills the want of that section; the Kensington Branch of the Northeast; Central Branch of the southern and central parts of the city; and West Philadelphia the section lying west of the Schuylkill. As stated, the northwest section will have its own Association when the others have been more fully equipped and established.

Since 1889 there have been organized the Intercollegiate work, including the University and the six professional schools, four Branches of the Reading Railway, and the country work of the Association at Dwight Farms, all of which are prosperous and have demonstrated alike their usefulness and permanency.

## CHAPTER XXIV.

### The Departmental Era.

**D**URING this period since 1889 to the present day, a characteristic development of the Philadelphia Association has been along the line of departmental work, mainly for two classes: College students, of whom there are six thousand in Philadelphia, and railroad men.

#### STUDENT WORK.

The Intercollegiate or Student Work of the Young Men's Christian Association of Philadelphia was organized in December, 1889. There had been at times a Young Men's Christian Association in the Medical College of the University of Pennsylvania, which had done an excellent work, but which, being alone and unsupported, had practically ceased to exist. Philadelphia had a great University and six professional schools, embracing at that time more than four thousand students and now about fifty-six hundred. We cannot do better here than to reproduce the first annual report of this work, prepared and presented by Dr. Samuel McCune Lindsay, now so well-known as the recent U. S. Commissioner of Education for Porto Rico, and as an authority in economics. He had recently graduated, and at the time this report was presented on January 1st, 1890, was pursuing post-graduate studies in the University of Pennsylvania. Dr. T. H. P. Sailer, Secretary at that time, had recently graduated in Princeton. Dr. Sailer has since attained a wide reputation as a scholar, writer, teacher, and for his work in connection with foreign missions.

"The college community of Philadelphia has for some time been a subject of much thought on the part of the International Committee and others who are familiar with the wonderful results from work among college men elsewhere. Early in June Mr. Ober and Mr. Mott, the College Secretaries of the International Committee, met with some of the Directors of the Philadelphia Association, and after a careful consideration of the field, it was determined to organize a College Branch on the same footing as the other Branches of this Association. Its work was intended to cover all the colleges and technical schools of the city.

"Mr. T. H. P. Sailer, of Princeton ('89), was elected Secretary, and steps were immediately taken to secure an efficient representative Committee of Management. Such a committee was chosen, consisting of two representatives from each of four departments of the University of Pennsylvania, and two from each of the following institutions: Jefferson Medical, Hahnemann Medical, Philadelphia Dental, Medico-Chirurgical and the College of Pharmacy. This committee met for the first time on November 16th, 1889, and at its next meeting on the 23d of the same month, it adopted a constitution, and completed its organization by the election of officers. Thus the life of the Branch up to the 1st of January has been short.

"Our constituency is a large one, comprising the three thousand college men which are to be found in this city every year. The majority of them are already college graduates at work in the technical and professional schools, and a majority of these again are medical students. They are all busy, earnest men, hard-worked, with little time for anything outside of their daily routine. They must be approached by college men, along those lines that appeal to college men, if they are to be won for the Lord Jesus Christ. Many of them come from Christian homes, many are professing Christians, but all are in danger of becoming so engrossed by the busy life they lead, that they will neglect the training of their spiritual nature, or,

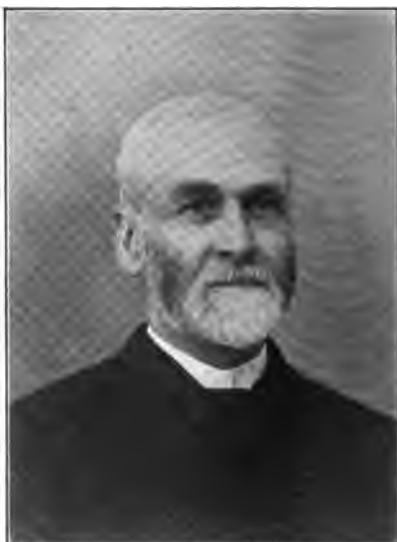




JOHN G. SCHMIDT,  
Former Chairman German Branch.



DR. W. W. KEEN,  
Chairman Advisory Board Student Work  
from organization of the department to  
the present time.



W. A. CHURCH,  
Recently Chairman Reading Railway  
Department.

on the other hand, be led astray by the vices and temptations of a large city. These are to be the men of influence in the communities in which they locate in the future, and they must be reached, the weak ones strengthened, the unconverted won. No field of Christian work promises so large a return for so small a cost, and for none should the Christian people of Philadelphia feel a greater responsibility.

" The work accomplished this year has necessarily been largely by way of preparation for that of next. Mr. Sailer's experience at Princeton has been of great service here, and he shows his devotion to the work by becoming its largest financial supporter, having refunded his salary for that purpose. Thus the cost of the work has been merely nominal. The time has been spent in becoming acquainted with the men in the various colleges, and with the best ways of working in each. Only one weekly college Prayer Meeting was held when we began, now there are four in as many different institutions. An opening reception was given to all the college students of the city in October. This meeting was addressed by speakers well-known to college men, and was productive of great good in bringing the men together from different institutions.

" Our plans for the future may be grouped under three heads:

" 1. To organize Christian men in every institution who will meet the newcomers at the beginning of the year, extend to them a welcome, assist them in finding suitable boarding-houses, and introduce them into the society of men who will help them in all the perplexing details of the first few weeks. If strangers in the city, help them find church homes.

" 2. To furnish the large room on the third floor of the Central Building, which the Directors have given for this purpose, as a general headquarters for college men in all parts of the city—a place where they will find the various college and daily papers on file, and other interesting literature, a place where meetings in college interest can be held.

“ 3. To train men spiritually; to make the Christian men realize that if they will retain their Christianity they cannot lay aside their Christian work during these years when the mind is changing so rapidly. Training classes will be established, giving opportunity for clear, concise, systematic study of the Bible and for comparison of Christian work. We hope to stimulate aggressive effort to reach the unconverted men in each college.

“ Colleges may develop men mentally and physically without fitting them for the highest usefulness among their fellow-men. Our movement calls for the prayerful interest, sympathy and support of all who wish to add to the development which the college provides, that of the spiritual nature, thus making full-rounded characters, glorifying God and serving their fellow-men.”



## CHAPTER XXXV.

### Small Beginnings.



T will be seen in what a small way this great work began only fifteen years ago. There was absolutely no organized effort among the students themselves, and the thought of a building or accommodations for the students, even of an ordinary character, had not yet come into the mind of any one. It was really a work of some difficulty to get two men from each institution to serve on the Intercollegiate Committee. But insignificant as the beginning was, it was great in one respect, and that was the ability and character of a few of the students or recent graduates who took part in its organization. Among these were Dr. S. M. Lindsay, Dr. T. H. P. Sailer, as already noted; Mr. Philip E. Howard, Mr. Clinton Rogers Woodruff, Dr. W. R. Nicholson, Jr., and others.

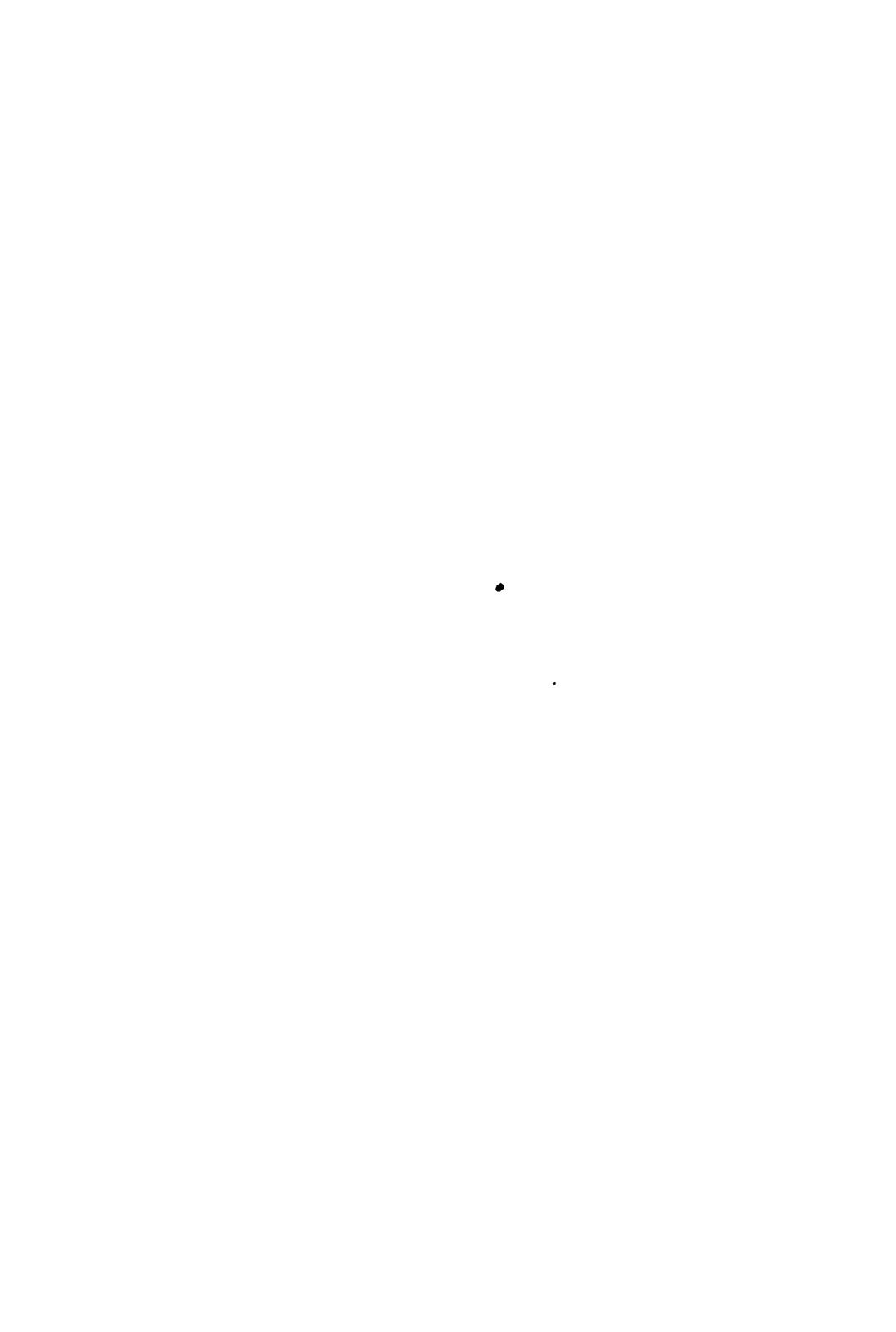
The General Secretary's report contains the following paragraph:

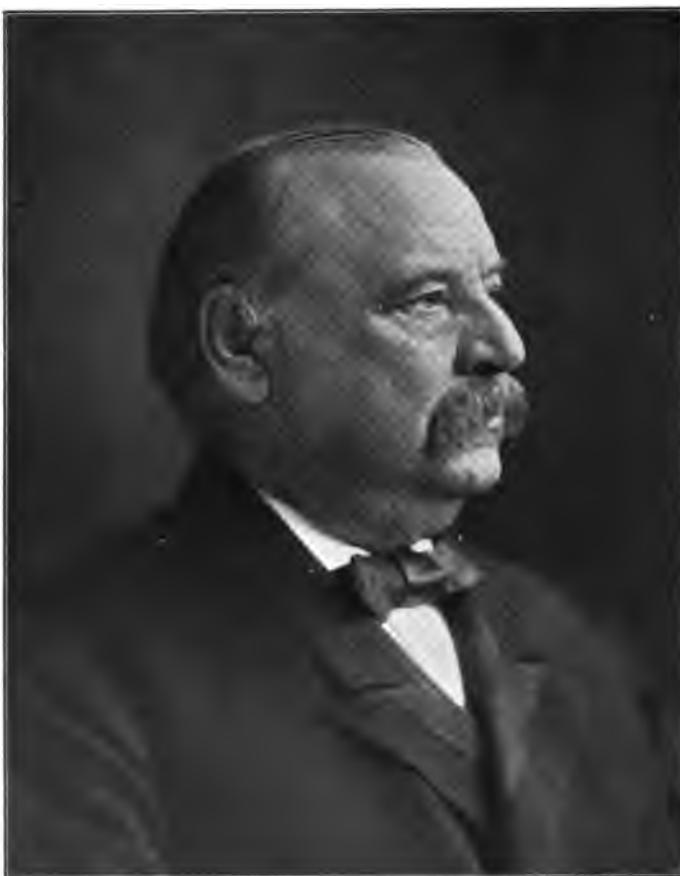
"To the thoughtful and close observer of our work, no department has seemed more important and yet more difficult than that among the students of the various colleges and professional schools of the city. Students themselves who found their spiritual life dying out, and new and subtle as well as gross temptations assailing them at every turn, felt this need keenly. If professing Christians, they found themselves slipping away, and if not church members the moral decadence was still more rapid. The best solution of this problem is undoubtedly to organize the students themselves, and to operate from within and not from without. To plant organized re-

ligious work in every one of these schools is our aim, and already it is done in some."

The first material equipment of the newly-organized work was very simple. It consisted of a single room on the third floor of the Central Branch Building at Fifteenth and Chestnut Streets, there being no accommodations of any kind in any college or university.

We were rather proud even of the one room at that time. By the year 1892 we began to witness the results of this work. In the spring of that year the students of the University of Pennsylvania were fully organized, and in the fall the Board of Directors of the Young Men's Christian Association of Philadelphia rented and furnished a building for that department on Woodland Avenue, opposite the University gates. An organization had been effected at Hahnemann College, and a room set apart by the authorities for it. The students of Medico-Chirurgical and the Dental College were united in a joint effort for the work in that institution, and a large room assigned by the faculty was being altered and furnished at the cost of one thousand dollars. A movement was on foot in Jefferson Medical College, but no accommodations could be secured. The Student Volunteers, or young men who were preparing themselves for foreign mission work, were organized into a band for regular meetings, and it was found that there were fifty-four in the various colleges. Mr. James B. Ely, of Washington and Jefferson College ('92), was chosen Intercollegiate Secretary, beginning his service on September 12th, 1892. It was in this year that the present policy was fully defined. Up to that time our effort had been to establish a central headquarters for the use of all the educational institutions. Beginning with 1892 it was determined to organize in each college a complete Association, and to establish and maintain Association rooms in or near every college. The wisdom of this change was soon apparent in the success and popularity of the enlarged work.





**GROVER CLEVELAND,**  
Ex-President of the United States, Speaker at Semi-centennial.

## CHAPTER XXVI.

### Larger Ideas.



IN 1893 another important step in advance was taken by the organization of an Advisory Board, composed of the following gentlemen: Prof. W. W. Keen, Jefferson College; Dr. Oliver P. Rex, Jefferson College; Prof. John E. James, Hahnemann; Dr. Pemberton Dudley, Hahnemann; Dr. C. B. Lowe, College of Pharmacy; Dr. J. P. Remington, College of Pharmacy; Prof. J. M. Anders, Medico-Chirurgical; Dr. D. B. Longacre, Medico-Chirurgical; Prof. Edgar F. Smith, University of Pennsylvania; Clinton Rogers Woodruff, University of Pennsylvania.

The work had grown by this time to such proportions that it was considered advisable to employ two Secretaries; one to give his entire time to the work at the University, and the other to the work in the professional schools east of the Schuylkill River. Mr. James B. Ely, who had been living in the college Association house at the University of Pennsylvania, took charge of the work of the six professional schools down-town, and Mr. Clarence Stanley McIntire, a graduate of the University of Pennsylvania, was employed as Secretary of the work at the University.

Handbooks were prepared for the University and each school, giving full information to incoming students. A great opening reception for all the schools was held at Fifteenth and Chestnut Streets at the opening of the scholastic year, besides receptions to Freshmen in the individual colleges; boarding-house lists were prepared, census taken, students introduced to churches, Bible Classes organized, and the work laid out upon the lines which have marked it since.

## CHAPTER XXVII.

### **University of Pennsylvania.**



HE year 1892 was a vital one for the work at the University of Pennsylvania. The College House, 3449 Woodland Avenue, was in full operation. The Provost, Dr. William Pepper, the University chaplains and a number of professors were very generous in their co-operation. From the Annual Report of the year 1892 we make the following extracts: "Two Bible Classes have been maintained, also religious meetings for the college and medical departments, and also a general meeting on Sunday afternoon."

#### **AN IMPORTANT GATHERING AND ITS RESULTS.**

"On December 18th, 1892, the Association held one of its largest meetings. George Woodruff, H. L. Williams, Clarence Bayne, W. D. Osgood (afterwards killed while commanding the artillery in the Cuban army), four prominent athletes of the University, spoke on 'Varsity Needs,' dwelling especially on the moral needs and urging the erection of a Young Men's Christian Association building, describing it as a building that would bear the same relation to the social and moral needs of the University that the library building did to its intellectual wants. By unanimous vote the meeting declared in favor of such a building, and in a short time the sum of five thousand dollars was subscribed towards such a structure. Mr. Charles C. Harrison, then a Trustee of the University, showed his deep interest by his presence and counsel at the initial meeting."

The subsequent history of this building movement may

be briefly stated here. This movement was not destined to culminate in an Association building, but to take a much broader form. Mr. Charles Custis Harrison, who succeeded Dr. William Pepper as Provost of the University, received from Mr. and Mrs. Henry H. Houston a splendid gift of funds with which to erect Howard Houston Hall, in memory of their deceased son, Howard Houston, a graduate of the University in the year 1887, who was cut off not long afterwards in the brilliant promise of his early manhood. He was a young man of rare gifts, great personal attractions and earnest Christian character. Houston Hall is a University and not an Association building. Amid the great structures representing the intellectual side of life, and constituting as it were the brain of the University, this is its heart and the center of its social student life. Provision was made for various student bodies, generous and adequate facilities being provided in the new building for the college Christian Association.

This removed the necessity for a separate building for the Young Men's Christian Association, and if we may judge by subsequent experience, it has not been a bad arrangement for the Association to be a pervasive influence in contact with the student body rather than to have a separate building. A building of its own has proved a good thing in other Universities, but equally so has the arrangement at the University of Pennsylvania. This affords another proof that uniformity either in material equipment or working methods is not essential in different fields. Diversity has its place.

In September, 1894, pending the erection of Houston Hall, the College Association found it expedient to move to a larger building, 3455 Woodland Avenue. The Association extended the use of rooms in this building to quiz clubs, medical societies and the glee club, thus identifying itself with other student interests. The University sent that year to Northfield sixteen men.

The year 1894 also witnessed a substantial development of the work in the professional schools east of the Schuylkill. Jefferson Medical College opened and furnished attractive rooms at Tenth and Walnut Streets; Pennsylvania Dental and the College of Pharmacy were granted the use of rooms within their college buildings. The professional schools sent twenty to the Northfield college gathering, and there were seventy-five men and women preparing for the foreign field. Messrs. Pitkin, Eddy and Luce conducted a six-days' campaign in the colleges of Philadelphia. Mr. S. M. Sayford, so distinguished for his work among the students of America, conducted a three-weeks' campaign, which made a profound religious impression upon the college life in Philadelphia. In a work that perhaps has no parallel for difficulties nor for importance, namely, the work among the students of the great professional schools of a large city, Mr. Sayford has had no superior in experience and ability.

It was in this year that the student theater services were carried on by the joint college associations in the old Walnut Street Theater, which was taxed to its utmost capacity. Special student services were held in churches, and it became apparent that the Christian life of the student and the active life of the church were beginning to stand nearer to each other in Philadelphia than formerly. Dr. W. W. Keen had accepted the chairmanship of the Supervisory Board, and his counsel and assistance contributed largely to the wide development of student work in Philadelphia.





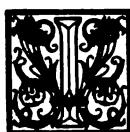
READY FOR THE GAME—DWIGHT FARMS.



TENNIS COURTS, DWIGHT FARMS.

## CHAPTER XXVIII.

### Later History of the University Association.



N the year 1895 Mr. John B. Scott, Wesleyan University ('84), who was pursuing medical studies at the University of Pennsylvania, became Secretary of that department of the student work.

Mr. Scott had been Chairman of the Committee of Management of the Central Branch, had served for a time as Secretary of that Branch, and brought to the work at the University a large experience with young men. He was a man of singularly bright and attractive personality, fine mind and high character. Even when engaged in engrossing business pursuits he had devoted himself to the higher forms of work for young men. When Houston Hall was opened Mr. Scott was asked to act as Superintendent, and he performed the double duties of the two positions with singular ability and success. The great student club was successfully launched in Houston Hall, and at the same time the Christian Association removed its work from Woodland Avenue to the rooms assigned to it in the new building.

In September, 1897, Mr. Thomas St. Clair Evans, a graduate of Princeton University, was engaged as Secretary of the student department of the work at the University of Pennsylvania, and with the exception of a period spent in post-graduate studies, Mr. Evans has remained as Secretary of the work at the University until the present time. Mr. Evans has shown singular ability in this great field. He has had a large conception of the part that the student organization should take in the religious life of a great University, and the ability

to carry out that conception. His experience at the University has demonstrated to students of the work the value of retaining a capable man for a long period of years, rather than changing College Secretaries at the end of every year or two years, as has been done in some other Universities. The power to plan on a large scale for a period of years, and the value of increasing experience and personal influence in carrying out such plans, have been demonstrated in this case. The Christian Association now fills a large place, as it should fill, in the University life.

In April, 1898, the Board of Directors of the Young Men's Christian Association of Philadelphia, which had organized and up to this date aided financially and otherwise in maintaining the work of the Young Men's Christian Association at the University of Pennsylvania, was satisfied that that department was sufficiently strong to maintain itself. An Advisory Committee of University graduates had been organized to stand back of the work, and the Association had suitable accommodations in Houston Hall. There was a strong conviction on the part of the Board of Directors and the General Secretary of the city that the Young Men's Christian Association of a great University should be strictly a University Society; that this was advisable from the very nature of a University and its relation to its students.

The Directors therefore suggested a conference with the officers of the Young Men's Christian Association of the University, the matter was arranged, and on the 30th of April, 1898, the Young Men's Christian Association of the University was constituted into a complete, self-governing student organization. It had been practically this, of course, under the Metropolitan system, but this event substituted fraternal relations for organic union and permitted the incorporation of the Young Men's Christian Association of the University of Pennsylvania, which legal step has since been taken. The Association there is, therefore, now a body corporate, with

power to receive and hold property, bequests and trusts, and all such functions. That the Board of Directors of the Philadelphia Association was correct in this estimate, both of the ability of the College Association to maintain itself and of the advisability of its incorporation with reference to its future work and material interests, has been demonstrated by the results.



## CHAPTER XXIX.

### Student Club houses.



**N** September, 1902, the Association furnished and opened a Club House for the students of Jefferson Medical College, at 322 South Tenth Street, and in September, 1903, a similar Club House for the students of Hahnemann Medical College at 1706 Summer Street. In addition to reading and social rooms these buildings have bedrooms and restaurants attached. The professional schools have no dormitories. The students have no recognized centers of social and religious life. They are scattered in boarding houses, in some of which the influences are bad. If these Club Houses can be maintained, there is no doubt that they will become large factors in the social and religious life of the student community.

In the Student Club House on Summer Street during the past winter there has been an average of forty medical students, many of them freshmen. A weekly religious service and a Bible Class have been maintained, and it is safe to say that no other body of forty medical students in any one group have led a safer, more correct and healthful student life than these young men. Almost without exception they have been regular in attendance upon church services, and many of them have helped in choir and young people's work. The social life has been bright and pleasant, and others not residents in the house have gathered there for study.

The lease of the Jefferson College Club House will expire on September next and will not be renewed, as the building is too small for the requirements of the work. An unsurpassed

opportunity is presented here for far-reaching benevolence. If a Student Club House could be provided for each professional school, as dormitory buildings are at the University, it would go far toward solving the question of looking after the social and religious life of our medical schools in Philadelphia.



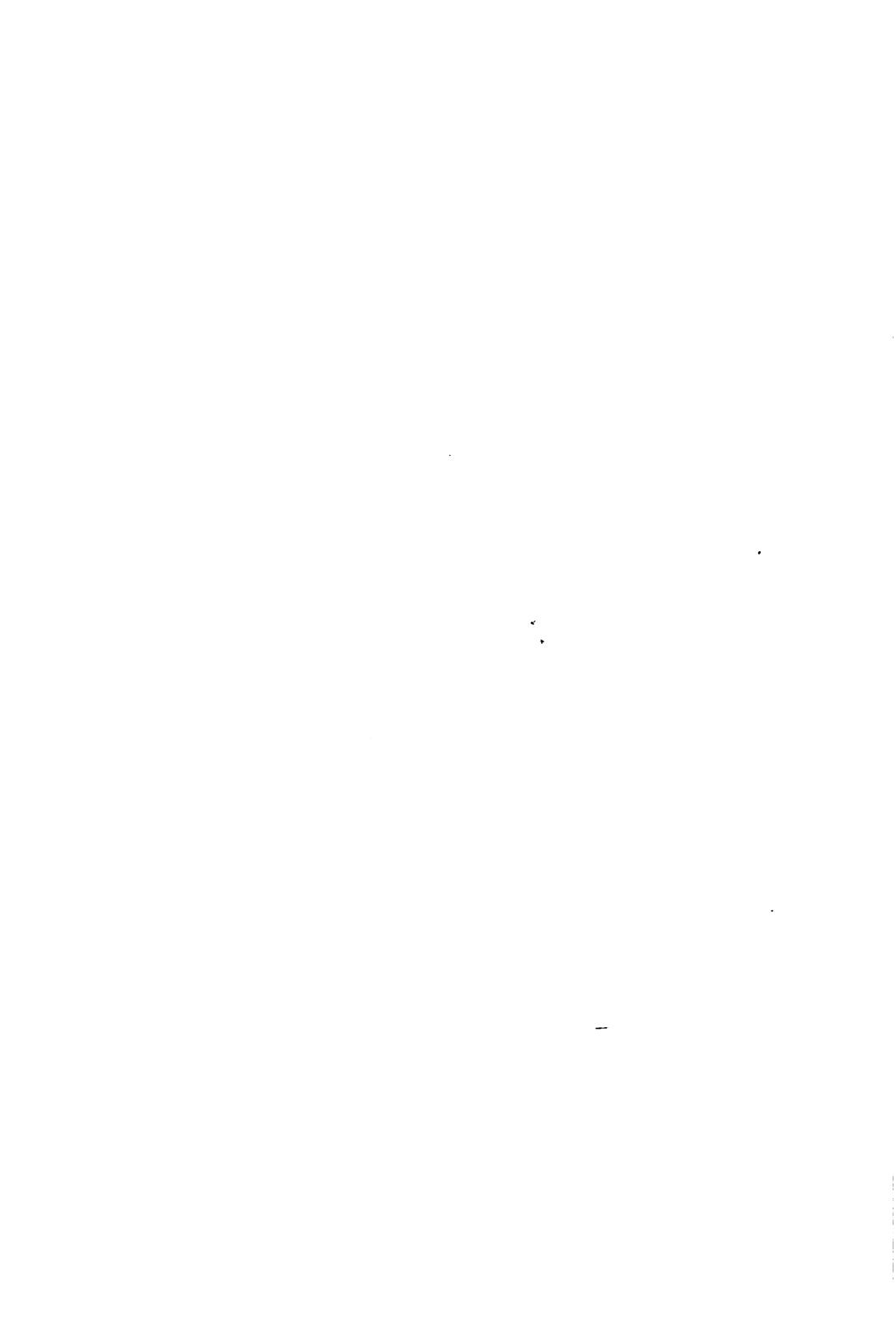
## CHAPTER XXX.

### Railroad Work.

HE Pennsylvania Railroad department was organized on November 18th, 1886. The organization was small but exceedingly earnest. The total attendance at its Bible studies that year was thirty-one; last year it was 4,274. The total attendance at its religious meetings was 1,425; last year it was 34,375. Nevertheless, it did an excellent work, secured good results and commended itself to those who were watching the experiment, and the present great work owes much to the small group of pioneers. Among the Chairmen of its Committees of Management during that period were J. A. Keesberry, George H. Grone and C. G. Cadwallader. Mr. J. A. Keesberry also served as Secretary, and was followed by Mr. W. N. Multer, who displayed an ability and devotion which left a deep impression upon the work and caused him to be held in affectionate remembrance. While Captain Cadwallader was Chairman and W. N. Multer, Secretary, in 1892, plans were adopted and a canvass instituted to secure funds for the erection of a suitable building. The Directors of the Pennsylvania Railroad Company made a contribution of \$10,000, and dedicated to the purpose a valuable piece of ground at Forty-first Street and Westminster Avenue. Over six thousand employees of the Pennsylvania Railroad Company and the Express and other companies co-operating with the road, contributed to the erection of this building. At this time Mr. William J. Latta had accepted the chairmanship of the department, and gave a great deal of time and thought to it. He manifested the deepest in-



GEORGE B. ROBERTS,  
Late President Pennsylvania Railroad.



terest in the work and the welfare of the individual members, and to him the Association is indebted for much of that largeness of plan and completeness of organization that have brought it to its present great proportions. On April 27th, 1892, ground was broken, and on June 17th the cornerstone was laid by Mr. George B. Roberts, President of the Pennsylvania Railroad Company. On January 15th, 1894, the department moved into the new building.

Mr. Joseph T. Richards was Chairman of the Building Committee, which so successfully accomplished its work. Mr. George B. Roberts was present at the dedication, and made an earnest and effective address. During this important period C. G. Cadwallader was Chairman of the Executive Committee; Joseph T. Richards, of the Building Committee; J. Q. A. Herring, of the Furnishing Committee; R. S. Beatty, of the Finance Committee, and George H. Grone, of the Membership Committee.

They did their work well.

In 1896 this building, thought to be so large, was found to be too small, and an addition was built to it. The completed building, which is almost twice its former size, was opened in January, 1897.

Mr. George B. Roberts, President of the Pennsylvania Railroad Company, shortly before his death, wrote a letter bearing testimony to the value of this work, and the succeeding management has been equally generous and sympathetic.

In 1891 Mr. Multer, having resigned, was followed by Rev. A. W. Millison, who remained but a short time, being succeeded by Mr. Samuel G. McConaughy. Mr. McConaughy resigned at the close of 1897, and Mr. Charles R. Towson, General Secretary of the Young Men's Christian Association of Norfolk, Va., was elected Secretary, which position he still holds. In January, 1900, Mr. William J. Latta resigned, and was succeeded by Mr. William A. Patton, who has filled the office continuously to the present time. Mr. Patton has been

a Director of the Young Men's Christian Association of Philadelphia continuously since the metropolitan organization was adopted in 1889, representing the railroad department on the General Board.

Few persons realize the great proportions to which this work has grown, and the demands it makes upon the time and strength of its Chairman. Since 1900 it has not only increased in volume beyond anticipation, but also in spiritual depth, in educational thoroughness, and in sweep of influence. To great ability Mr. Patton has added most unselfish personal devotion, and the admiration and genuine affection of thousands of members and their families are such that any suggestion of his finds instant response. He has had the support of a General Secretary, Mr. Charles R. Towson, who to thorough knowledge of the work has added a statesmanlike conception of the field of opportunity, and the power to co-ordinate and organize working forces adequate to its demands. The result is an organized body of Christian workers that is a revelation to the student of religious movements. The statistics and other tables are given elsewhere.

Notwithstanding the large addition to the building it was found necessary to open an annex, and in the early part of 1903 the Annex Building to Broad Street Station, fronting on Filbert Street, was completed, and an entire floor of the building was devoted to the work of the Railroad Association. It is beautifully fitted up with reading and amusement rooms, gymnasium, elaborate system of baths and other conveniences for the employees at Broad Street who cannot conveniently use the large building at Forty-first Street and Westminster Avenue. There is now a good membership at the Annex, a large use of the rooms and Bible Study Club of eighty men, meeting weekly, and other interesting and helpful features.

In the year 1904 a suite of rooms was opened and work begun at Fifty-second Street for the benefit of Italian workmen.





A club-house, athletic grounds and baths are maintained for the members of the department.

#### INTERNATIONAL RAILROAD CONFERENCE.

The International Conference of Railroad men was held with the Pennsylvania Railroad Department of this Association, Forty-first Street and Westminster Avenue, on October 11th to 14th, 1900.

More than a thousand railroad men attended this Conference from all sections of the United States, as well as from Canada, Russia and Germany.

It began with a reception at which the delegates were received by Mrs. A. J. Cassatt, Mrs. C. E. Pugh, and other ladies of Philadelphia, and Miss Helen Miller Gould, Mrs. Russell Sage, Miss L. M. O'Neill and Mrs. John P. Munn, representing the Ladies' Auxiliary of the International Committee. Paul Glasenapp, representing the German Government; Nicholas Reitlinger and Mr. and Mrs. Theodore Schidlovsky, representing the Russian Government, were also of the receiving party.

It is interesting to notice that among the delegates, 155 were locomotive engineers, 83 conductors, 72 brakemen, and equally good representation from every department of railroad service.

Among the prominent officials who were present were A. J. Cassatt, President of the Pennsylvania Railroad; Wm. H. Baldwin, Jr., President of the Long Island Railroad; Theodore Voorhees, First Vice-President of the Philadelphia & Reading Railway; Captain John P. Green and Charles E. Pugh, Vice-Presidents of the Pennsylvania Railroad; James McCrea, First Vice-President of the Pennsylvania Railroad; W. A. Patton, President of the N. Y. P. & N. R. R.; George W. Stevens, President of the Chesapeake & Ohio Railroad; and the representatives of the Russian and German Governments.

## CHAPTER XXXI.

### The Reading Railway Department.



S in the case of the Pennsylvania Railroad Department the Reading Railway Department was organized, operated and then discontinued. The first attempt was made on April 3d, 1891. Religious meetings were held at Rake's Hall, corner of Germantown Avenue and Cumberland Street. The Association did some excellent work, but the organization was premature, and after a few years the Branch was suspended.

The work on the Reading was not renewed until 1897. On January 30th of that year at a meeting of Reading Railway employees in the Terminal Building, the Reading Railway Department was organized, and entered upon the career that has since been so successful. The first Vice-President of the Reading, then and now, Mr. Theodore Voorhees, while an official of the New York Central Railroad, had been an important factor in the extension of the railroad work of the Young Men's Christian Association in New York State. He brought to Philadelphia an unusual knowledge of the movement and a hearty sympathy with it. Soon after coming to Philadelphia he accepted election to the General Board of Directors of the Association, and when the Reading Railway Department was organized in 1897 consented to serve as Chairman of its Advisory Committee. Within the short period of seven years that work has assumed large proportions, and owes much to the wise counsel and co-operation of Mr. Voorhees.

From the start it has had a large and unusually efficient Committee of Management. Mr. W. A. Church was its first

Chairman, and served continuously until April 4th, 1904. Having then retired from the office of Treasurer of the Philadelphia & Reading Railway Company, after having held that office for thirty years, Mr. Church also resigned the position of Chairman of the Reading Railway Department. In parting from him the Committee of Management made an entry upon their records, of which the following is an extract:

“In reluctantly accepting the resignation of its late Chairman, Mr. W. A. Church, the Committee of Management of the Reading Railway Department, Young Men’s Christian Association, desires to express its hearty appreciation of his sterling Christian character, and a deep sense of gratitude for the faithfulness and earnest support which Mr. Church has always given to the work. The membership, as a whole, is likewise indebted to him for the conscientious and enthusiastic interest which he has constantly evinced in the welfare of the Reading employees.”

These gentlemen were and are ably seconded by a fine group of managers and workers. Mr. Church was succeeded by Mr. Edwin F. Smith, who had been Vice-Chairman of the department and Chairman of its Executive Committee since its organization. Mr. Smith’s relation to the work has been very close, and it was through him that every question came first to the Committee of Management. No one has had such a mastery of the details of the work or given more thought to all the practical questions arising in it than Mr. Smith. This familiarity extends also to State and international aspects of railroad work. He has a strong hold upon the affection and respect of all the members of the Association, and when Mr. Church resigned it was a fortunate circumstance that the Reading Railway Department had for its head one so admirably equipped to take his place.

During the same long period Mr. John S. Sneyd has been Treasurer of the Department, and his books and reports have been models for such a work as this.

On March 1st, 1897, a building at 1013 Green Street was rented, furnished and opened as temporary headquarters. After one year this work was transferred to a suite of rooms on 11th Street, near the Terminal, and in February, 1899, the department was granted a suite of rooms in the Terminal building on the third floor, at the corner of Market and Twelfth Streets. This included a parlor, reading room, office and amusement and rest rooms.

In 1898 a small work was begun at the Berks Street Station. At first no Secretary was employed, but the use of a room for meetings was granted, which was looked after by Mr. John Meck, Station Master at Third and Berks, who then and ever since has taken a deep interest in that work.

It now became evident that an interesting work was developing on the Reading Railway lines in Philadelphia in a very different way from that of the Pennsylvania Railroad Department, which up to that time was concentrated at one point.







BOYS' BIBLE CLASS, CENTRAL BRANCH.

## CHAPTER XXXII.

### **The Reading Grows Rapidly.**



On December 1st, 1900, the third division of the Reading Railway Department was organized as the Ninth and Green Division, and a building owned by the Company, at 810 Fairmount Avenue, was formally opened for its use. This building was for many years a saloon. We have heard railroad men, whose lives have been completely changed for the better by that work, tell of the injury done to them and others in that same building when it was a saloon.

This is at once home, club house and workshop of railroad men. Here they sleep and are called. The kitchen last year was doubled in capacity, and they warm and eat their meals here. The social room is very attractive. A brakeman comes in and sits down at the piano and astonishes you by his playing, which is really good, and it is unnecessary to say that it is vigorous. There is no educational work at this point, but a strong religious influence, Bible Classes, and the men from this, as from other divisions, are gathered together at times to hear lectures upon various branches of railroading. After all, this is educational work of a most practical character, although it does not appear in our class records.

On Wednesday evening, May 28th, 1902, at the Church of the Good Shepherd, the fourth division of the Reading Railway Department of the Young Men's Christian Association was organized. This is known as the Port Richmond Division.

In the same year the Philadelphia and Reading Railway Company set aside a beautiful corner lot at Lehigh and Ken-

sington Avenues, in Port Richmond, and erected a spacious and attractive building for that department of the work.

There are thousands of railway employees at Port Richmond to whom this building is becoming increasingly a center of social life and for whom it provides ample material comforts. It is of brick and blue marble, three stories high, with basement and attic, and measures 65 by 30 feet. It has a double-decked front porch, 10 by 34 feet, and a fire escape at one end. The first floor contains library, social room, ladies' committee room and offices. On the second floor there are thirteen sleeping rooms and two bath and toilet rooms, and on the third floor a large meeting room, with stage and movable screens. In the basement is the kitchen, lunch room, shuffleboard, bath and shower bath rooms, and the lighting and heating machinery.

The dedication exercises brought together in the most pleasant way many of the officials and employees of the railroad, and the work there is now in successful operation.

In the same year the rooms set apart in the Reading Terminal Department for the use of the men gathered there became greatly overcrowded, and the Company leased three floors of a building on Arch Street, adjoining the train shed, connected it with the tracks, put in a fine system of baths, dormitories and excellent restaurant, together with many other facilities sufficient to accommodate several times as many men as were able to use the old rooms. The appreciation of these added advantages is shown by the fact that the entire space is constantly used both day and night. Hundreds of meals are served daily in the restaurant, which is self-supporting.

The movement of the men on the Reading was encouraged not only by the support but by the presence and sympathetic addresses of Mr. Joseph Harris, President of the road. To him much is due for the successful establishment of this great and useful work.

The recent rapid growth of the Reading Railway Department, while remarkable, is not the result of temporary effort, but of intelligent planning and continuous effort.

It is also due to the thorough sympathy of the present officers, directors and superintendents, with the efforts of the men; to the unusually efficient committee of management and division executive committees, and to the four capable secretaries, one at each division.

A gratifying feature of this work has been its economy. The showing of results in proportion to appropriation and expenditures has rarely been equaled in such work.

With the opening of 1905 the records show that the Reading Railway Department in Philadelphia has come to be one of the largest organizations of the kind in existence.



## CHAPTER XXXIII.

### Industrial—Boys' Work.



THE latest work upon which the Young Men's Christian Association has entered is that in great shops and industrial establishments.

In the fall of 1900 the Pennsylvania Railroad Department began work in a railroad shop. Since that time the Reading and Central Department have taken it up and eight shop meetings are conducted weekly.

The object is not only to bring moral and religious influences to bear, but to start educational work and to induce these men to take up the movement for their own betterment, and the improvement of workingmen as a whole.

This is the largest territory into which the Young Men's Christian Association has entered. We hope that one of its largest contributions to social good, to Christianity, to the Church, and to the direct benefit of the men themselves, will be wrought out in this immense field.

Experience has shown that employers, however generous their intentions, cannot do this for their own men, so well as the men can do it for themselves working through a great fraternal organization like this. Well-equipped buildings provided by employers, after a full experiment, have been turned over to organized Branches of the Young Men's Christian Association among their employees.

Men distrust or else disregard such efforts when they have themselves no part in their management. The appeal must be made to their own better selves, their independence,

BOYS' CAMP, P. R. R. DEPARTMENT, Y. M. C. A.





their conscience and interest in their fellow workmen. There must be developed the genuine fraternal and unselfish spirit which Christianity best expresses and most inspires.

There must be no suspicion of ulterior motives, no suggestion of ordinary charity, and no patronizing of the men.

In these things can be found the causes of failure where corporations or employers, with the best of motives, have sought to do these things for employees.

#### **BOYS' WORK.**

The Young Men's Christian Association is doing for boys, by appropriate methods, what it has done for young men. With its gymnasiums, libraries, amusement rooms and other agencies, and with the friendly interest of hundreds of young men, there is great opportunity for dealing with boys from 12 to 16, without interfering with work for young men.

In the Philadelphia Association, the Pennsylvania Railroad and Central Branches have Secretaries employed specially for this work, and in the Kensington and West Philadelphia Branches experienced workers have taken hold of the boys' departments.

At or about fourteen years of age, boys are very susceptible to moral and religious influences.

Some of the Boys' Bible Classes have done excellent work.

The present membership of boys in the Junior Departments of the Philadelphia Association is 667.

Four of the Branches, viz.: Pennsylvania Railroad, Central, Kensington and West Philadelphia Branches, conducted successful boys' camps last summer, under the care of experienced workers, including college students and others. These camps afford an unrivaled opportunity for instructing boys and for permanently influencing their moral and religious life.

## CHAPTER XXXIV.

### Dwight Farms.



E will reveal a secret for the first time. When the tract of four hundred and sixty-seven acres at Downingtown was offered by Mr. Dwight to the Association, in 1896, the Directors were not enthusiastic about accepting the gift. Some of them own farms which they operate in a gentlemanly fashion, and they have found them rather expensive properties. Their eggs, milk and vegetables, not to speak of wheat and corn, are costly products.

There was also no precedent for a Young Men's Christian Association to own a farm, and what could it do with a farm anyhow?

To-day there is no part of the work that commends itself more to the judgment and sympathy of many than the summer work of the Association in the country, and other large cities are either carrying on a similar work or else seeking the way to do so. The members are even more enthusiastic, and Dwight Farms has come to be a name of great meaning in this Association.

Rev. J. E. Johnson, the Episcopal clergyman so well-known in Philadelphia for his great work carried on in the theaters for twenty-one years, rendered valuable service in stirring up interest in Dwight Farms. He foresaw its possibilities, gave much time to it, and prepared the way for subsequent developments. Mr. Matthew Semple, the lamented Vice-President of this Association, was an early friend of that movement, and did much to establish it on the right basis.

In the summer of 1900 the Lewis Waln Smith Club House was erected and the work begun. Tents were used that summer, but the sweep of the winds over the lofty hill-tops was unfavorable to tents. In 1901 a cottage was erected out of the Lewis Waln Smith bequest, and the Association was encouraged by the gift of a check from Miss Maria Blanchard, with which the Phillips Brooks Cottage was put up. This has been followed by several memorial cottages, viz.: One erected by Mrs. Semple to the memory of the late Matthew Semple, first Chairman of the Dwight Farms Committee; one to the memory of the late Joseph E. Smaltz, erected by his family; one to the memory of the late J. Lewis Crozer, erected by Mrs. Crozer; and one to the memory of John Linn Patton, erected by his parents, Mr. and Mrs. William A. Patton. The other cottages have been noticed in previous reports. The John Linn Patton Cottage was erected during the past summer.

John Linn Patton, the only child of Mr. and Mrs. William A. Patton, passed away on Octobed 6th, 1900, while a student at Princeton College. He was a bright, attractive young man of strong, well-developed Christian character, popular in college and loved by every one who knew him. The funeral services brought together such a remarkable gathering not only of students but of men prominent in various walks of life, that in itself it was a great tribute to his memory as well as to his family.

The Patton Cottage is the most costly and attractive building at Dwight Farms, is beautifully furnished, and Mr. and Mrs. Patton placed in it also a well-selected library. It is a useful and appropriate memorial to a bright young spirit, translated from this world in the very dawn of a manhood full of promise.

Other improvements have been made from time to time; the Farm itself, being partially stocked and now operated by the Association, and the use of the place has steadily in-

creased until last year over eight hundred young men spent a part or the whole of their vacation there. They enjoy the free life, the perfect privacy, the outdoor sports, the actual farm work, and all testify to the benefits which they have received.

Many have spoken to the writer about the different effect upon them of a vacation at Dwight Farms, with its fine social and religious influences, from one spent at the sea-shore or other summer resorts. We believed, when the place was opened, we now know that the Young Men's Christian Association of Philadelphia has, in Dwight Farms, not only a beautiful and attractive summer resort for its members, but one of the most healthful and helpful things that human wisdom and money combined could provide for young men.

The percentage of growth by seasons is as follows: (We omit the first year, when it was barely opened at the close of the summer.) The increase of the third year over the second, 66 per cent.; of the fourth year over the third, 46 per cent.; of the fifth year over the fourth, 36 per cent.

Last summer, at times, scores of applicants were turned away because of lack of accommodations. The present Club House this year will have to be turned entirely into a dining room to accommodate the attendance, and it will be necessary at once to erect a Club House or hall, equally as large, for social purposes, religious meetings and general use. Last year there was added to the equipment the swimming pool, fed by spring water, 220 feet long, 70 feet wide, and from 4 to 7 feet deep.



ENTRANCE DWIGHT FARMS.



THE BRANDYWINE, DWIGHT FARMS.



## CHAPTER XXXV.

### Association Work in Japan.



MOST important opportunity came in 1901 to the Young Men's Christian Association of Philadelphia. The International Committee received an urgent call from the missionaries and Association leaders in Japan to send out a Secretary to organize and develop Associations in the following group of cities in Southern Japan.

1. Osaka, having a population of over 800,000, is one of the foremost commercial and manufacturing centers in the Empire. Its population is increasing at a rapid rate.

2. Kyoto, having a population of nearly 350,000, is the principal religious center in Japan. It has over 10,000 Buddhist priests. For a thousand years it was the capital of the country. It is the seat of one of the two Imperial Universities, and of other government educational institutions. Here also is the famous Doshisha, which has exerted such an influence for the Christianization of Japan.

3. Kobe, with a population of over 200,000, is located on the Island Sea, and is one of the principal port cities of the country.

These three cities are located within a few miles of each other. They have an aggregate population of nearly a million and a half, or more than that of Philadelphia.

After careful study of the requirements the International Committee called as its Secretary for this great Japanese mission field, Mr. George Gleason, then Secretary of the Central Branch of the Young Men's Christian Association of Philadelphia, and Mr. Gleason is at work in Japan.

Mr. Gleason's college education, Association training, and personal qualities were thought by Mr. Mott and others to peculiarly fit him for work among the bright and progressive Japanese young men.

#### THE MEMBERS ASSUME THE EXPENSE.

A meeting of the working men of the various Branches in Philadelphia was called, and these young men determined that the Young Men's Christian Association of Philadelphia, would not only furnish the Secretary, but pay all the expenses of the mission, amounting to about \$2,400 a year.

#### THREE GREAT FACTS.

In doing this the Philadelphia Association is accomplishing three things:

It is supplying the need of a great and attractive missionary field.

It is training a large number of young men to give for foreign mission work, a great thing for the future church.

It is duplicating the work of the Philadelphia Association on the other side of the globe. When the doors of our buildings in Philadelphia are being closed for the night the doors in Osaka are being opened for the day.

The growth of this work has surpassed our hopes. The Association in Osaka has Bible Classes and evening schools attended by more than one hundred and fifty young men, and a Board of Directors of leading Japanese business men. Recently the Minister of Education called upon the Secretary of the Young Men's Christian Association at Tokio to secure twenty-six teachers for the higher government schools, and the Minister of War called upon the Association for a corps of interpreters, who were to be Christian men.

The most remarkable development, however, has occurred during the present war between Japan and Russia. When the Russo-Japanese war broke out the Secretaries of the



GEORGE GLEASON.



SUMMER STUDENTS' CONFERENCE, JAPAN.

George Gleason, formerly Secretary Central Branch, Philadelphia,  
Secretary.



Young Men's Christian Association of Japan undertook to do for the Japanese soldiers what similar organizations did for the British army in South Africa and for the American army during the Spanish war. The allied Christian bodies of Japan applied for permission to send representatives with the troops, but failed to get it. It was especially gratifying, therefore, when about the middle of August the Minister of War issued an order giving the Association permission to open up work at Antung, the Yalu River base of General Kuroki's army, and at Yingkow, the seaport of New Chwang. The Minister of Railroads granted free transportation for baggage on the government lines, and the Nippon Yusen Kwaisha and Osaka Shosen Kwaisha, the two great steamship companies, gave the same privileges on their boats.

From the first the work has been such a success that the Association leaders have been embarrassed to meet the demand from the field for men and equipment. Each post is furnished with an outfit consisting of a tent capable of seating 200 men; books, newspapers and magazines; writing-paper, envelopes, postal cards, pens and ink; graphophones, games and small musical instruments; Bibles, religious tracts and hymn-books; bath-tubs, soap, hair clippers, tea outfit, buttons for uniforms, needles, thread, and a thousand and one little things that add to the comfort of the soldiers. The practical nature of the work from the first so impressed the military commanders that at both Antung and Yingkow they placed at the disposal of the Association first-class buildings in the best of locations. At Yingkow the commandant set a force of twenty-six carpenters at work for three weeks remodeling the building to suit better the needs of the work. The commandant at Antung twice in one week cabled over government wires for the Secretaries, asking first for one additional man and later for two men and another complete outfit for work at Hojo, a post fifteen miles from Antung. Several of the highest commanding officers

have heartily endorsed the work, and have made valuable suggestions as to how the needs could best be met.

Mr. Gleason is now at the front, and there are nine Secretaries at five important military bases in Manchuria.

After watching their work critically for three months, General Terauchi, Imperial Minister of War, gave the following unsolicited testimonials to its value to the men from the viewpoint of the Japanese Government in a conversation with Mr. Ebara Soroku, M.P., the Chairman of the House Committee of the Constitutional Party, who is President of the Toyko Young Men's Christian Association :

" I wish to express my deep appreciation of the splendid work being done by your Association in behalf of our soldiers at the front. At first I had slight interest in the matter, thinking that like many other propositions presented to us, it would pass over with little result. When your work was first launched I had some feelings of anxiety concerning it, but I may say now that all apprehension has been turned into admiration, and I express both the opinion of men at the front and in Tokyo, when I say that this work has proved successful beyond our expectations."

This is the most striking endorsement of Christianity ever given by a Japanese official. It is obvious that such words from a quarter so near the throne will do much to place all Christians and Christian institutions even higher than at present in general esteem by the Japanese.

The members of the Philadelphia Association, as stated, entirely support Mr. Gleason and his work.

## CHAPTER XXXVI.

### Work for American Soldiers.



HE Young Men's Christian Association had the great privilege of organizing and starting the Christian Commission during the Civil War, as noticed elsewhere. With even greater promptness the Young Men's Christian Association sent its workers to the field in the late war, organized on a large scale and carried on a more varied and direct work than was attempted in the Civil War.

In the Spanish War the Young Men's Christian Association undertook not simply to aid the sick and dying, but to reach all soldiers and carry to them in their daily camp life certain of the conveniences, comforts and influences that they had when at home. In other words, the magnificent scheme of the Association was to put with every brigade and even regiment, where possible, a well-equipped Young Men's Christian Association, with social and religious features such as exist in our cities, the only difference being that it was carried on within canvas walls instead of in permanent buildings. It was the Young Men's Christian Association mobilized, with its conveniences, amusements, entertainments, hospitalities, Bible classes, religious meetings and other features, that marched when the soldiers marched; camped when they camped; sailed from the shores of the United States when our soldiers sailed, landed on foreign and hostile shores when they landed, and accompanied them on their exile from home, brightening the dullness and helping to combat the dangers of their daily life. Its work has been enlarged to take in sailors, having received

the official sanction of the government, for its work both in the Army and Navy.

On April 28th, 1898, all the regiments of Philadelphia troops, in response to the call of President McKinley, left Philadelphia for Mt. Gretna. On the same train with these troops there went two Secretaries from the Philadelphia Young Men's Christian Association, together with tents and equipments for reading rooms, correspondence, amusements and religious work. The Philadelphia Association assumed the heavy responsibility involved in its action, believing it to be a duty to look after thousands of young men taken from home and rushed into the hardships, temptations and dangers of war. They felt assured that this public-spirited and patriotic community would sustain the work, and this confidence was amply justified. Associations, churches and individuals, many of the latter from the poorest classes, sent in their contributions, and the Army work of this Association was nobly sustained from the first. This Association alone sent seventeen Secretaries into the field, for different periods of time, and carried on this work first in the State encampment at Mt. Gretna, under the State Committee of Pennsylvania, and then under the International Committee, at Camp Thomas, Chickamauga and in Porto Rico.

#### EXTENT OF THE WORK.

Under the general movement of the Young Men's Christian Association, directed and sustained by the International Committee, about seventy tents were maintained at the different camps, and altogether more than three hundred men gave their time and services, and in some cases surrendered their lives in this labor for the 300,000 young men in the armies and navies. In order to give an idea of the extent of this work we will give the facts concerning a single one of the Philadelphia army tents, viz.: That of the First Pennsylvania Regiment at Camp Thomas, Chickamauga. While maintained for the First

ARMY TENT: "WAITING FOR THE MAIL."





Regiment this tent was freely used by all the soldiers of the brigade to which the First Regiment was attached. In this one tent there was a total attendance, during the encampment at Chickamauga, of 175,750, which indicates an average of 1,673 visits daily by soldiers who used its privileges. In that time 112,350 letters were written in this tent, or over one thousand a day. There was an attendance of 13,500 at the entertainments; an attendance of 22,750 at the religious services, held within it or under the shade of the trees near by, and 3,100 Bibles and Testaments were given out from this tent—not indiscriminately, but to soldiers who asked for them. The work at other tents was on an equally large scale, and when these figures are multiplied we form some idea of the enormous work of the Young Men's Christian Association through its Army and Navy Department in the year 1898.



## CHAPTER XXXVII.

### Remarkable Records of Religious Work.



HERE have been many clergymen who have rendered frequent and great services through this Association, but there are three whose contributions to its religious work have been so notable that they call forth special mention.

Rev. Charles Wood, D.D., now pastor of the Second Presbyterian Church at Twenty-first and Walnut Streets, in Philadelphia, and formerly pastor of the First Presbyterian Church at Germantown, for seventeen successive winters, from November to March, inclusive, has spoken to young men on Sunday afternoons in Association Hall. So far as we have any knowledge, this record is without parallel. His ministry has been fruitful, and not only in this city, but from all parts of America, and even other countries, we have heard of the results of his work.

Rev. Charles R. Erdman, now pastor of the First Presbyterian Church of Germantown, for eleven years has done the same work in the auditorium of the Pennsylvania Railroad Department at Forty-first Street and Westminster Avenue. Mr. Erdman has powerfully influenced railroad men and their families, and the whole work of the railroad Association in Philadelphia by this work. He is held in affection by thousands of railroad men and their families.

The Rev. James A. Worden, D.D., Sabbath School and Missionary Superintendent of the Presbyterian Church in the United States, for eleven years on Saturday afternoon in Association Hall taught the International Sunday School lesson,





REV. CHARLES WOOD, D.D.



REV. CHARLES R. ERDMAN.



REV. JAMES A. WORDEN, D.D.,  
Leader Union Teachers' Sunday School Class,  
Association Hall.



REV. JOHN E. JOHNSON,  
Founder and for 21 years minister in charge  
of Theater Congregation, Philadelphia.

and prepared hundreds of teachers and superintendents for their work on the following day. This was one of the largest meetings of the kind in the United States, and continued until the establishment of similar classes all over the city rendered its continuance no longer necessary.

All of these gentlemen rendered this great and laborious service for all these years without moneyed compensation. No other Association of which we have knowledge has ever received so great a contribution of unpaid Christian service of the highest and most fruitful sort as this Association has received from these three clergymen, all of whom had, apart from such work, sufficient duties, cares and responsibilities to have filled the measure of ordinary lives.

NOTE.—Theatre services. In connection with Dwight Farms, allusion is made to the well-known Episcopal clergyman, Rev. John Edgar Johnson, and the theatre services conducted by him. The Association had no official connection with, and deserves no credit for, that work, but it was so interesting and helpful that it deserves to be better known than it is. It is also another case of prolonged service in a special field, like the three mentioned elsewhere in this book.

In the winter of 1880-1881 Mr. Johnson started Sunday evening theatre services in the heart of what is known as the Tenderloin district of Philadelphia, and kept them up there and elsewhere in this city for twenty-one years. There had been occasional theater services for short periods before that, but we know of no parallel case to this in any city for length of service or for continuous success. Up to the time that Mr. Johnson was compelled by ill-health to give up these services the theatres were crowded, and the services were as full of interest and power at the end of twenty-one years as at the beginning. The theatres were always full, and many times large numbers were turned away. These services received their initiative, as far as financial support went, from a layman of the Episcopal Church, the late George L. Harrison, Esq., whose

family, with others of like character, largely maintained this work, and who have contributed so greatly to other efforts for the educational and religious advancement of this community. Mr. Joseph P. Mumford, who has been for so many years Treasurer of the Young Men's Christian Association, also acted as Treasurer of the theatre work.

The theatre services have now become quite common, and at this writing there are five held weekly in Philadelphia. The Young Men's Christian Associations in all our large cities are making use of them with good results, but the twenty-one years of work of the Rev. John Edgar Johnson, with its twenty-one years of generous support by a limited number of prominent citizens and churchmen, and its unbroken record of large attendance and unflagging interest, give Philadelphia and Mr. Johnson an unequalled leadership in this form of service. At this time Mr. Johnson frequently speaks for Young Men's Christian Associations at theatre services in different parts of the country. We have recorded elsewhere the indebtedness of this Association to him for his deep interest and unselfish help.



## CHAPTER XXXVIII.

### **The Religious Work of the Association.**



GEORGE ALBERT COE, Professor of Philosophy in Northwestern University, Evanston, Ill., in a recent address before the Religious Education Association, said in part:

“The Young Men’s Christian Associations constitute a movement of practical religion. They have no universities or theological schools for investigating religious theories; they have formulated no confession of faith; they entertain no purpose of taking the place of the churches in the propagation of doctrine. Nevertheless, through the extension of the membership to boys and through the remarkable growth of the Bible Study Department the Associations constitute to-day a great educational institution. In their Bible classes 60,00 men and boys are enrolled. The International Committee provides for their use over twoscore different courses. Some attempt is making to grade pupils and courses, and a beginning has been made of systematic written examinations.

“The Associations minister to groups as diverse as college students, twelve-year-old boys, salesmen and bookkeepers, railroad men, soldiers and sailors and factory operatives. For boys, stories that enrich the imagination and ideals; for working-men, topics that bear with the greatest directness upon personal life are in order. But with the college students there should be open eyes for the whole problem of biblical criticism, and for all ascertained historical facts.”

In 1904 Rev. Charles Cuthbert Hall, D.D., President of Union Theological Seminary, said:

“Christian Associations: Investigation in no single department of the field yields more satisfactory results than are reached in the Department of Christian Associations; and this by reason of the clearness of the thinking and the soundness of the pedagogical methods appearing in the development of this institution. Vigorous, alert, rational, wholesome, sympathetic, the Young Men’s Christian Association has related itself to the moral and religious education of the country in a manner and measure that may be called unique. Apparently this success as an instrument of popular religious education has come about through the sincerity of purpose and the administrative ability of the leaders, joined with the fundamental reasonableness of the educational principles adopted. The conception of man as a unit needing development in every part of his being, and the educational principles that now have recognition and observance in the Bible Study Department, are the chief sources of the remarkable power exhibited by the Young Men’s Christian Association. To these must be added the cosmopolitan spirit which has expressed itself in international movements and in the study of missions.

“The principles of Bible study have included the inductive and historical methods, and the recognition of the need for adequate courses—comprehensive, not partial; definite, not vague; practical, not visionary. To these principles are added a rational correlation of courses and the construction of special courses with a view to their adaptation to the needs of special classes of men, whether railroad men, shop men, boys, or college and university students. Fifty thousand men are now in the Bible classes of the Young Men’s Christian Associations in the United States and Canada.”

To this statement we desire to add but a word. The direct spiritual work of the Young Men’s Christian Association is the secret of its enduring enthusiasm, missionary spirit, rapid expansion and growing power. The miracle of Association work in the mind of the writer is not its acquisition of prop-

RELIGIOUS SERVICE, BOYS' CAMP.





erty, its growth of membership, its varied and practical agencies, nor its popular favor. These may be accounted for by economic laws and ordinary estimates of values.

The miracle is the unbroken harmony, through fifty years, of young men of all shades of religious beliefs, and of none; of all grades of social and mental culture, mingling together in unbroken fraternity and studying the Bible together without angry disagreements.

The Young Men's Christian Association stands for the agreements and not the differences of Christians, and its platform is never open to mere academic discussions of theological questions.

The Young Men's Christian Association is not controversial. It works and owns property in all lands, Christian and heathen. The Christian character of the Association is guarded and made perpetual by a simple basis of active membership and control adopted at a World's Convention in Paris fifty years ago. Details of creed and doctrine beyond this are matters between young men and their respective churches if they belong to any.

The Association allows upon its platform no discussion of denominational questions or of points controverted between Christians. It permits no assault upon any historic faith of Christendom. It never lets its halls be used for partisan political meetings. It is a social, religious organization, sufficiently wide in its sympathy and work to receive all young men of good character. It has successfully avoided being dragged into religious, political and all other quarrels. Its great success is due to this spirit.

Its object is to apply the teachings of the Bible to everyday life, and it leaves the question of an elaborate creed between the man and his own church.

With all of this it seems none the less difficult to account in ordinary ways for the fact that Christians of all denominations live, work and study together within the Young Men's

Christian Association for three hundred and sixty-five days in the year in unbroken peace.

In the records of the Old South Church, Boston, for 1683, we find this entry: "Jane Williams forsook religion and united with the Episcopal Church." It was in Boston last year that the general convention of the Episcopal Church welcomed the Archbishop of Canterbury, and sent out the pastoral letter of the bishops, which ended with this paragraph:

"And so, men and brethren, we see our calling. May God give us wisdom and courage to rise to its transforming level! The world, all round its vast circumference, throbs and aches with the hatreds of men. Class against class; Christian brethren who, too often, alas! have no other word save one of disparagement or ridicule for other Christian brethren; race arrayed against race; and contempt for all who are less favored than ourselves;—this, more than any other, is apt to be the dominant note in our ecclesiastical speech, in our literary criticism, in our international courtesies. Surely, to breathe upon us a nobler spirit has our Master come into the world! May we hearken for the calling of His voice, and strive to do His will!"

It is a matter of profound thankfulness that the Young Men's Christian Association has been so free from religious dissensions, and that it has contributed no small part to the better feeling that prevails to-day among Christians of different names.

## CHAPTER XXXIX.

### In Memoriam.



N looking back over the fifty years that have gone, the first impulse is to give thanks to Almighty God, who has blessed this Association through all these years and brought it to its present place of strength and usefulness. He has overruled its mistakes, guided it through years of experiment to its present development, and crowned its Jubilee year with a splendid manifestation of public sympathy and support.

His mercy shown to this organization through fifty years of struggle renews and enlarges our faith. In the words of the old Covenanter hymn:

"The Lord who has taught us to trust in His name,  
And brought us thus far, will not bring us to shame."

The second impulse is one of praise and thanksgiving for the true men and women, many gone to their eternal reward, some living among us, who have given ungrudgingly of themselves and their means to the founding and building up of this Association. During years of weakness, debt and great discouragement some great hearts remained faithful, and we reap to-day the fruits of their labors.

Some day, when we have a new central building, we hope to have in it, always before the eyes of young men and the public, pictures or other memorials of the benefactors of this Association. Their work endures, their names should live and shall be kept in honored and grateful memory among us.

It is impossible within the limits of this sketch to speak of all, or at length of any. From the obituary records and

memorials of the Association, however, we have selected some names, and we venture to say that no single institution of our city has within that time had associated with it as officials or benefactors a larger number of the best citizens of Philadelphia.

We have noticed elsewhere the connection of Mr. George H. Stuart with this work. In the period of the Civil War Mr. Stuart was to the Christian philanthropic effort for the soldiers in the field the supreme figure, as General Grant was in the military service and President Lincoln in its statesmanship.

Another great civil figure of that mighty struggle for the preservation of the Union was Jay Cooke, for years a Trustee of the Young Men's Christian Association of Philadelphia, who, on February 16th, 1905, departed this life at the age of eighty-three years. As Mr. Stuart was supreme in the Christian philanthropy of the Civil War, so Mr. Cooke was supreme in its colossal financial support.

His name will ever stand pre-eminent among the names of those who saved the Republic.

It is a significant fact that Philadelphia has financed all the great wars of the United States. Robert Morris in the Revolution, Stephen Girard in 1812, E. W. Clark in the Mexican War, and Jay Cooke in the Civil War, make up the roll of honor.

When the other large cities failed to come to the aid of the Government in 1861, Philadelphia responded, and Jay Cooke was its representative.

Mr. Cooke was a modest man, an humble Christian, of a kind heart and generous disposition, and was beloved by all.

This Association owes a great debt of gratitude to another illustrious family of bankers, namely, the late John A. Brown and his son, the late Alexander Brown. The father gave twenty-five thousand dollars toward the purchase of the ground at Fifteenth and Chestnut Streets and the erection of





MRS. ANNA H. WILSTACH,  
Generous Benefactress.



MISS HARRIET S. BENSON,  
Generous Benefactress.

the building, and the son gave twenty-five thousand dollars to the payment of the debt upon that property. The son, Mr. Alexander Brown, who died in 1893, was also one of the Trustees incorporated when the property at Fifteenth and Chestnut Streets was acquired. In addition to these gifts, Mr. Brown and his father were continuous and generous supporters of the Association.

We cannot do better than reproduce in part from the records of this Association for the year 1893 notice of the loss by death in that year of four great citizens of Philadelphia who were regular and liberal supporters of this work.

The Board of Directors of the Young Men's Christian Association, of Philadelphia, order that the following minute be published in the annual report of the Association, and be entered upon its permanent records:

"Within the past twelve months this Association, in common with this entire community, has been called upon to mourn the loss by death of A. J. Drexel, Joseph D. Potts, Alexander Brown and George W. Childs, men whose lives enriched their generation, blessed mankind, and may, without reservation of any kind, be held forth as examples to young men.

"They achieved success in business without sacrifice of integrity of character. They fulfilled the highest duties of citizenship in a manner that commanded the respect of their fellow men. They manifested an unflagging interest in the welfare of humanity, and extended generous aid to all institutions having for their object the relief or the elevation of men.

"We desire to gratefully acknowledge their continued and liberal support of the work of the Young Men's Christian Association of Philadelphia. They appreciated keenly the difficulties and temptations surrounding the lives of young men in a great city, and gave generously to the support of an institution which they believed to be effective in protecting

young men from these dangers, and in lifting them continually to higher standards of manhood and citizenship."

Associated for years with some of these gentlemen on the Board of Trustees of this Association, and also as large contributors to this work and buildings, were Matthew Baird, Charles Wheeler, John E. Graeff, William C. Allison, John Field, Henry Lewis, Lemuel Coffin, Henry Disston, and others who have passed away. With these, at times, and particularly in later years, were associated other citizens of Philadelphia, still living, and who are as prominent in the business, public and religious life of our city, as those who have gone.

Some of these men were the founders of great business enterprises, and have left their impress upon the commercial and industrial life of our city. All of them represented the highest citizenship. They were founders and builders, not only of this, but of other institutions that are the salt preservative in the awful need and corruption of congested city life. In Romans, 14th chapter and 18th verse, we have these words: "For he that in these things serveth Christ is acceptable to God and approved of men." We believe that this double verdict of heaven and of earth can be given to the men whose names are recorded here, for their integrity, their kindness of heart, and for the ability and generosity with which they served their day and generation.

Among those whose official service in the Association was of unusual length and value were the following:

Mr. Peter B. Simons, the third President of the Association, who served from 1862 to 1870, and who died in San Francisco in 1889. He was an enthusiastic and successful worker, generous with time and means, a public-spirited citizen, prominent in the Presbyterian Church, and to a large number of young men in Philadelphia an inspiration to a nobler life.

In the same year Mr. Horace W. Pitkin died, who was peculiarly devoted to the Association. He left behind him an

honored name, which is being kept in memory through a trust fund, created by this Association out of a bequest from his estate.

In the year 1891 the Association lost three of its most valued friends and supporters, namely, Wistar Morris, Advisory Manager of the Pennsylvania Railroad Department; William C. Stroud, Treasurer of the Central Branch; and William C. Allison, Trustee.

From the printed records concerning these gentlemen we make the following extract:

“Prominent in the business world, honored for their success in life, the death of these well-known citizens was a loss to the entire community. Warm friends, generous supporters and trusted advisers of this work, their death was a peculiarly heavy blow to us.”

In 1892, Mrs. Anna H. Wilstach and Mr. William Patten, a life-long contributor, passed away. They both remembered the association in their last will and testaments. Mrs. Wilstach left a specific legacy of ten thousand dollars, and a residuary interest, from which the Association has already received more than one hundred thousand dollars. Mr. Patten, who was well-known in business, religious and social circles, left a residuary interest, to take effect in the future.

In the same year the West Philadelphia Branch lost by death a warm friend and valued supporter in the person of Mr. Hugh Chain, Jr., who was one of the organizers of that Branch.

In 1893, Mr. Anton Winters, a member of the Committee of Management of the German young men.

In the death of Mr. George B. Roberts, President of the Pennsylvania Railroad, the Association suffered a great loss. There was a gathering of railroad officials from all over the United States and Canada at his funeral, and the signs of mourning stretched as far as the lines of the Pennsylvania Railroad Company. But the highest tribute to his memory

was the deep sorrow in the hearts of the employees of all that vast system. He was an humble and sincere Christian, genuinely interested in the welfare of Pennsylvania Railroad men everywhere, and they knew it. By his powerful influence, by his personal presence and participation, and his generous help, he contributed largely to the growth and development of the railroad work of the Young Men's Christian Association in Philadelphia. We cannot estimate too highly Mr. Roberts' part in this work, and one often hears his name spoken with affection and respect by the members of the Association. His great mind was well matched by his kindly spirit. The gift of five thousand dollars from his estate has been made the nucleus of an endowment fund for that work, and the desk at which he sat as President of the Pennsylvania Railroad is a valued treasure in their library at Forty-first Street and Westminster Avenue.

In 1897, Mr. Jesse C. Dickey, an honored citizen of Brooklyn, N. Y., died, and in his will left one thousand dollars (\$1,000) to the Young Men's Christian Association of Philadelphia, for the benefit of its library. Mr. Dickey had occasionally visited the library and reading room of the Central Branch, at Fifteenth and Chestnut Streets, and had seen for himself the great pleasure and benefit derived by young men from these privileges.

One of the men to whom the institutions of Philadelphia are greatly indebted was Mr. George S. Pepper. Mr. Pepper left a large estate in charitable bequests, and amongst others remembered the Young Men's Christian Association. This bequest, which took effect in 1890, has yielded \$16,050, the principal of which has been kept intact as the "George S. Pepper Fund," the income only being used for the purposes of the work.

Before 1889 the Association received fifteen thousand dollars from the estate of Miss Emily T. Eckert; in 1889, twenty thousand dollars from the estate of the late Henry

Winkley, which has been invested in his name; in the same year, five thousand dollars from Miss Elizabeth J. Richards, and five thousand dollars from the estate of Captain Samuel W. Ashton. These sums, with the exception of the Winkley fund, were expended in Branch Buildings before the passage of the rule that the proceeds of all bequests should be preserved intact and only the income used.

December 26th, 1895, Mrs. Mary Lewis Smith, a well-known lady of Philadelphia, died, leaving a will in which she set aside, in memory of her deceased son, Lewis Waln Smith, the sum of ten thousand dollars, with a further residuary bequest not yet effective, for the purpose of giving white working boys an opportunity to spend their summer vacations in the country. In 1897, the Fidelity Insurance, Trust and Safe Deposit Company of Philadelphia, the trustee of this fund, petitioned the court to have the Young Men's Christian Association substituted as Trustee, which was done. In 1900 the proceeds of this fund were used to erect buildings at Dwight Farms, known as the "Lewis Waln Smith House," and the purposes of the testator were at last carried out. Thus the memory of a young lawyer, cut off by death in the very beginning of his career, has been made a perpetual blessing to thousands of other young men.

Mr. John E. Graeff, for many years Chairman of the Board of Trustees of the Association, departed this life on November 18th, 1898.

Mr. Graeff gave sums of money aggregating twenty-five thousand dollars toward the building at Fifteenth and Chestnut Streets, and, as stated elsewhere, personally endorsed notes for a large amount to carry the floating indebtedness until that property could be saved. He gave himself freely to the work with an ungrudging use of time and strength.

The news of his translation from this to a higher life brought great sorrow to the officers and members of the Philadelphia Association, as it brought a great loss to the

organization itself; but his work, and especially the kindly and noble influences of his life, survive as a permanent inspiration and power for good in the work of this Association among the young men of Philadelphia.

On July 15th, 1898, Mr. John Bell Scott died of rapid consumption, contracted in the service of his country on the auxiliary cruiser *St. Paul*, in the Spanish-American War.

Mr. Scott was for some years a Director of the Young Men's Christian Association of Philadelphia, afterwards Chairman of the Board of Managers of the Central Branch, during a trying period in its history, and finally a leading spirit in its work at the University of Pennsylvania. Attractive in appearance, unusually bright in mind, a ready speaker full of enthusiasm and energy, and of a kind heart and a generous spirit, he was peculiarly fitted to lead and help young men.

In 1898, Mr. Andrew Blair left a reversionary bequest of five thousand dollars to the Association for the benefit of the West Philadelphia Branch. This is contingent upon several lives. Mr. Blair was a well-known citizen of Philadelphia, and a man of high character and benevolent spirit.

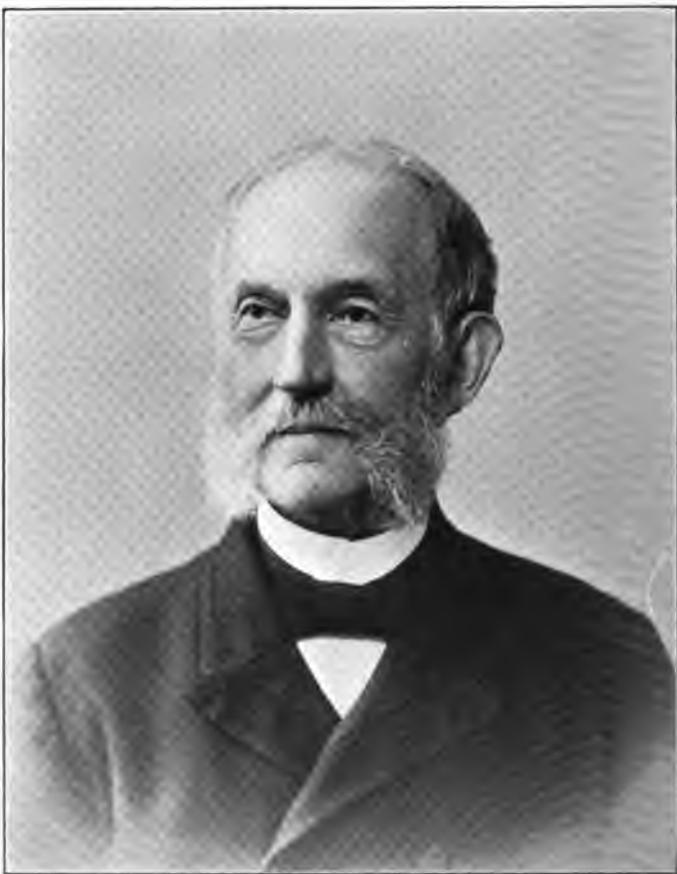
On July 6th, 1900, Mr. Matthew Semple, Vice-President and Director of this Association, departed this life at Atlantic City.

Mr. Semple was elected Director of the Association on February 8th, 1892; was made Recording Secretary, January 11th, 1897; was chosen Vice-President, January 10th, 1899, and was re-elected to that office on January 5th, 1900.

The Directors of the Young Men's Christian Association, in special meeting assembled, on the 11th day of July, 1900, united in expressing their deep sorrow and sense of loss at the death of Mr. Semple, and recorded their lasting appreciation of his ability, his integrity and his unselfish and valuable service as a Director and officer of this Association.

On June 22d, 1902, Francis J. Allison, a member of its





**EDMUND PARSONS DWIGHT.**  
**Generous Benefactor of the Association.**

Board, passed away. Mr. Allison served continuously as a Director and member of the Legal Committee from 1891 until his death. His official life in connection with the Association was marked by the modesty, conscientiousness and devotion to duty that characterized him in every relation in life.

On September 3d, 1902, the Association lost by death a great benefactor, Miss Harriet S. Benson. Miss Benson gave generously in her lifetime, amongst other gifts, one of ten thousand dollars, to the Building Fund at Fifteenth and Chestnut Streets. She left a bequest of ten thousand dollars. In accordance with a rule adopted some years ago, not to spend a dollar of the principal of any bequest hereafter, the Board of Directors created a Trust Fund of this, preserving the principal intact, and making of it a perpetual memorial to a noble benefactress. Of Miss Benson it can be said that no truer Christian spirit and nobler character has graced and blessed the life of Philadelphia.

On the 18th day of December, 1902, Mr. Henry C. Cochran, a regular contributor to the Association and an honored and benevolent citizen of Philadelphia, died, leaving one thousand dollars to the Association, which has also been made into a memorial.

On May 24th, 1903, Edmund Parsons Dwight, another great benefactor of this Association, quietly fell asleep and passed away into eternal rest. Mr. Dwight was greatly interested in the work of the Association, and in 1895 gave to the Association, without conditions, the beautiful and picturesque estate of four hundred and sixty-seven acres on the Brandywine Creek, which the Association has made into a vacation or summer resort of its members, and has named "Dwight Farms" in honor of the donor.

Simple and unassuming in manner, quiet and unostentatious in giving, Mr. Dwight was interested in many good works, and gave widely and generously. The giving of this estate has caused his name to be revered by hundreds of

young men, and will be a monument to his memory more enduring than bronze or stone.

Mr. Dwight also remembered the Association in his will, and the proceeds of the bequest, when received, will be invested as a trust fund, and the income used for the purposes of the work.

On Saturday, July 6th, 1904, after a long and severe illness, Hon. John Field departed this life at the age of seventy years. In his death Philadelphia lost one of its best, greatest and most useful citizens.

As the head of a leading business firm, as bank president, and as Postmaster of Philadelphia, he displayed his unusual business ability. As a leading layman in the Methodist denomination he nobly performed his duty as a Christian man. In the organization and development of the Young Men's Christian Association during the half century just ended, he took a part and filled a place equalled by few. He was one of the founders of the Young Men's Christian Association, and until his last illness, during all those fifty years, he was closely identified with it as member, Director, Trustee, contributor and earnest and sympathetic worker.

The memory of his useful life, of his incorruptible integrity, and of his generous, noble and kindly spirit, remain an inspiration and abiding influence for good in this entire community, and nowhere more than in the Young Men's Christian Association of Philadelphia.

On January 30th of the present year, 1905, Miss Mary C. Dulles departed this life at her late residence, 1602 Locust Street.

Miss Dulles was a member of a distinguished family, and her own life was one of quiet but widespread benevolence. She was deeply interested in the welfare of her church and a large contributor to its work. She extended this interest to other institutions, and in her will left a bequest of five thousand dollars to the Young Men's Christian Association of Philadelphia.

In accordance with their invariable rule, the Directors have determined to make of the proceeds of this bequest a trust fund in memory of a noble Christian woman. In this way her last gift will be perpetuated, and year after year this income in her name will be made a blessing to many.

## CHAPTER X.L.

## Future Needs.

1. For current expenses of the General Work and the Branches throughout Philadelphia, yearly, . . . . .	\$24,000
2. A new building for the West Philadelphia Branch to meet the wants of the thirty thousand young men living west of the Schuylkill, . . . . .	100,000
3. An addition to the Kensington building, especially to accommodate the educational work and Boys' Department, . . . . .	50,000
4. At least three Student Club Houses, to be centers of social and religious life for professional students, to cost \$30,000 each . . . . .	90,000
5. A building for the Naval Branch of the Association at League Island, similar to those provided at Brooklyn, Norfolk, San Francisco and Newport, . . . . .	50,000
6. An endowment fund for the work of supervision and extension and for providing for the educational work, Bible instruction and other great agencies of the Association. The extension of the Association into the great industrial establishments alone would rapidly repay the entire investment of money, . . . . .	200,000
<b>TOTAL, . . . . .</b>	<b>\$514,000</b>

We submit the question, and ask the reader to stop and think over it a minute. "Is there any other way in which a half million of dollars could be invested in the city of Philadelphia that would accomplish more than this?"

## CHAPTER XLI.

### The Future of Fifteenth and Chestnut Streets.



HE question is constantly before the Association, and is being asked by its friends in Philadelphia and throughout the country, "What are you going to do about a new building for the work at Fifteenth and Chestnut Streets?"

There are two possible answers to this question. Perhaps there will be no better time to state them than now.

The first answer is that we will wait until a purchaser comes along who will give such a price for the property that the Association would be enabled to purchase a cheaper lot elsewhere and erect a modern building, adapted and adequate to its needs. That is the answer generally accepted.

The other suggestion is to secure, some day, a sufficient amount to erect a great building upon the present lot.

The Chicago Association, under similar circumstances, adopted the latter course, and has the largest work under one roof of any Association in the world. The men who bought Fifteenth and Chestnut Streets, and placed the present building there, evidently held this view of the case.

Time will settle this question. Much may be said in favor of both answers. The majority side is easily stated. When the property can be sold to advantage the proceeds will erect a building on a less costly lot.

The argument of the minority is about as follows: The men who placed the Association at Fifteenth and Chestnut Streets foresaw what would take place, and therefore made great sacrifices to bring it about. They believed that this

would be the center of the city, and that there were strong moral and practical considerations that justified the placing in the midst of the city's greatest commercial structures on its principal business thoroughfare a great building, dedicated to the idea and work of Christianity in daily life and in business circles.

Victor Hugo has a great chapter on "Cathedrals," in which he advances the thought that architecture interprets the spirit and aspirations of the people in any given age. Do the towering commercial buildings alone interpret the spirit of our age and people? Is it worth while to have a great structure, linking the business, social and educational life with daily Christian work in the midst of our lofty temples of trade and commerce?

Shaftesbury Hall on the Strand suggests at once the great philanthropical and religious movements of London. It is now owned by the Young Men's Christian Association.

These men contend that the Young Men's Christian Association of Philadelphia has now a location unequalled by any other such institution in the world. They say that the community some day will be capable of another great effort, will place there a building fitted to the place, to the city and to the high ideals and practical character of this work.

Perhaps some man or woman will do this, and leave to his or her memory one of the great enduring monuments that adorn and bless and educate in mighty cities.

Seven hundred and fifty thousand dollars would place a magnificent structure that would accommodate a membership of thirty-five hundred men, with an Educational Department surpassing in its enrollment most of the American colleges, with a religious work, Bible School, lecture system, of far-reaching influence and a place for the gatherings of undivided Christianity.

Some man or woman, feeling that a great opportunity is at stake, may make a generous offer to start an effort for such



C. C. RUTLEDGE



SOCIAL ROOM, HONG KONG, CHINA, ASSOCIATION.

C. C. Rutledge, formerly College Secretary, Philadelphia,  
is Secretary.



a building, and thus under the blessing of God be an agent of incalculable good.

The question is yet unsettled. It is open for consideration, suggestion and action.

## CHAPTER XLII.

### About the Making of Wills.



O those who have a sense of benevolence and responsibility in the disposition of their money, the choice of channels of benevolence is frequently one of difficulty. They naturally desire to direct their money by gift while living and by bequest when dying, where it will accomplish the largest practical good.

We respectfully suggest to them the Young Men's Christian Association of Philadelphia, as a suitable local institution for such gifts or bequests for the following, among other reasons, viz.:

First. Permanency. Funds so designated are held in trust perpetually, in the name and to the credit of the donor, and the income is applied as directed. By an act of the Legislature, real estate, now held or hereafter acquired by the Association cannot be mortgaged.

Second. Security. The Young Men's Christian Association owns property in excess of a million dollars, and will probably be this year absolutely free from debt, and money or property given to it now will be safe from the risks attending such gifts in many cases.

Third. The diversity of objects to which such funds may be applied according to inclination of the givers, viz.: endowment of entire work, extension of work throughout city, building funds, endowment of departments such as young men's libraries, evening educational classes for clerks and mechanics, lecture courses, relief of young men, employment, moral and religious teaching, etc.

Fourth. The fact that the benefits extend to the entire city and to all classes of young men by reason of its many branches.

Fifth. Economy, because of the fact that money operates at one and the same time on so many lines, moral, educational, physical and social ; and economy in the most important sense, because this work deals with causes and is preventive.

Sixth. The Association already provides skilled administration and extensive equipment ; money given to it will go into direct work, and will, therefore, secure the largest results.

An illustration of this was afforded by the " Lewis Waln Smith Fund " of ten thousand dollars, which lay idle until it was assigned to the Young Men's Christian Association. By itself the fund amounted to nothing ; with the machinery of the Association it has been made immensely effective in carrying out the purposes of the testator, namely : To provide for the vacation in the country of white young men and boys of Philadelphia.

#### FORM OF BEQUEST.

I give and bequeath to " The Young Men's Christian Association of Philadelphia," the sum of ..... , and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

#### BEQUEST FOR ENDOWMENT.

I give and bequeath to " The Young Men's Christian Association of Philadelphia," the sum of ..... , to be safely invested by them and called the ..... Fund. The interest of this fund to be applied to the use of the Association.

## CHAPTER XLIV.

### \$80,000 Jubilee Fund.



THE Association seeks to raise the sum of \$80,000, to be known as the "Jubilee Fund." It is the one practical outcome of the Jubilee celebration. It will meet all the current expenses of the Association and pay all of its debts, and it will worthily conclude the work of fifty years.

There is a mortgage of \$25,000 upon the Kensington Branch Building, a mortgage of \$5,700 upon the West Philadelphia property, and a floating indebtedness of the various Branches to the amount of \$23,400. The current expenses for the year 1905, including cost of semi-centennial and historical record, \$26,000. The Jubilee Fund will be divided as follows:

Kensington Branch .....	\$33,000
West Philadelphia Branch .....	16,000
Central Branch .....	12,000
Intercollegiate and Student Clubs ..	5,000
General Work .....	14,000

The five Railroad Departments of the Association are financed.

In order to raise this amount there ought to be at least four subscriptions of \$5,000 each, four of \$2,500, twenty of \$1,000, thirty of \$500, thirty of \$250, and a large number of smaller subscriptions ranging from \$100 down.

COTTAGES, DWIGHT FARMS.





## Acknowledgments.



N closing this outline history of the past fifty years and report of the Association as it is to-day, the Directors, on behalf of the Young Men's Christian Association of Philadelphia, express the thanks of the Association to the contributors who have given generously for its support and extension; to the clergymen and laymen who have given their unpaid services, not only by expert advice, but by addresses upon the platform and in other ways; to the Women's Auxiliaries of the Kensington, Pennsylvania Railroad, Reading Railway and West Philadelphia Branches, and to many other ladies who have been untiring in their labors; to the committees and members of the Association, whose unflagging interest and constant service have been the mainstay of the entire work.

In connection with the semi-centennial celebration the Directors acknowledge with gratitude the great interest manifested in the Association, and the cordial response to its invitation by the many distinguished speakers who came from different parts of the country at great sacrifice to themselves to take part in the anniversary meetings. They return the thanks of the Association to Hon. Grover Cleveland, Prof. Harry A. Garfield, Rev. Francis L. Patton, D.D., Joseph Ramsey, Esq., Hon. Henry B. F. Macfarland, Major-General Frederick Dent Grant, Mr. David McConaughy, Mr. Galen M. Fisher, Mr. George H. Stuart, Jr., and the clergymen of Philadelphia, for their addresses and their help in making the semi-centennial celebration of the Philadelphia Association an occasion of public interest and benefit.

The Directors express on their own behalf and the behalf

of the Association their appreciation of the generous treatment of the Association at all times, and especially in connection with the semi-centennial, by the press of Philadelphia. The daily papers, without exception, accorded an unusually large amount of space before, during and after the celebration to that event and to the work of the Association. Reports and editorials were sympathetic, showed unusually accurate knowledge of the Association and its work, and together with the Associated Press reports brought the Association and the great features of the celebration not only before the public of Philadelphia, but the entire country.

The Association owes much to its Legal Committee, and especially in the past fifteen years to the late Francis J. Alison, Esq., Edward H. Bonsall, Esq., Thomas DeWitt Cuyler, Esq., Charles H. Mathews, Esq., William H. Staake, Esq., and William C. Stoever, Esq., who, during long, continuous periods without compensation, have rendered valuable legal services to the Young Men's Christian Association of Philadelphia. Their contribution has been a large one.

## Statistical Tables by Branches.



SCHEDULE of educational, physical, social and religious features of the Young Men's Christian Association of Philadelphia.

### EDUCATIONAL.

Evening classes in variety of subjects. (See list in statistical table.)

### LECTURES.

Air Brake.	Missions.
Business.	Political Economy.
Health.	Railroading.
History.	Science.
Literature.	Sociology.
Mechanics.	

Reference and Circulating Libraries, 14.

Reading Rooms, 16.

### PHYSICAL.

Six Gymnasiums.

Shower, Tub and Swimming Baths, at 13 points.

One Athletic Grounds and two Tennis Grounds.

One Country Club and Summer Resort; 430 acres.

Bowling Alleys.

Outings.

Seven Gymnasium Instructors and Assistants.

Sleeping Rooms at 6 points in city and 1 in country.

Three Restaurants.

One Permanent Camp for Boys at the Seashore.  
Seven Camps for Boys each Summer at different points.  
Baseball, Football, Tennis and Other Clubs.

**SOCIAL.**

Attractive Parlors and Social Rooms at Fifteen Points in Philadelphia.

Club House and Cottages in the Country.

Camps.

Amusement and Music.

Entertainments, Receptions and Socials.

Buildings open daily, 9 a.m. to 10 p.m.

Clubs and Sub-organizations.

**RELIGIOUS MEETINGS.**

Meetings for Men at ten Branches every Sunday.

Special Religious Services.

Missionary Meetings.

Prayer Meetings.

Average Number of Meetings, thirty each week.

Missionary Organization, embracing all the Branches.

Missionary Meetings.

Addresses.

Mission Study Classes.

Mission Libraries.

Mr. George Gleason, Secretary Young Men's Christian Association, Osaka, Japan, supported entirely by members of the Philadelphia Association.

Bible Study.

College Students, six Bible Classes weekly.

Bible Classes for Railroad Men, nineteen Bible Classes weekly.

City Branches, twenty-five Bible Classes weekly.

Total Number of Bible Classes, weekly, fifty-three.

Bible Correspondence Club, Pennsylvania Railroad De-

partment. Students enrolled; written questions sent out, answered and returned for correction.

Eight Shop Meetings, held weekly in Railroad Shops and Industrial Establishments.

**OTHER AGENCIES.**

Boarding-house Lists.

Bureau of Introductions.

Employment Bureau.

Direct Communication with six thousand Associations throughout the world.

Hand Books.

Visitation of Sick.



EDUCATIONAL CLASSES BY SUBJECTS.

	Central	Kensington	West Philadelphia	Pennsylvania Railroad	Port Richmond
Air Brake (See Lectures) . . . . .					
Algebra . . . . .	8	40			
Architectural Drawing . . . . .	8		3		
Arithmetic (Elementary) . . . . .	22	37	15	36	12
Arithmetic (Advanced) . . . . .	13	61			
Bookkeeping . . . . .	68	33	7	23	
Building Construction . . . . .		18			
Civil Service . . . . .	30				
Commercial . . . . .		23			
Commercial Law . . . . .	12				
Elocution . . . . .	15				
English Grammar . . . . .	24	54	11	33	12
English Literature . . . . .	20				
English for Foreign Born . . . . .	18				
First Aid to the Injured . . . . .	20				
Free-hand Drawing . . . . .	5	19			
French . . . . .	9				
Geometry . . . . .	6	40			
German . . . . .	15	11			
Mechanical Drawing . . . . .	31	84	6	24	
Mechanics (Principally by Lectures) . . . . .					9
Music, Instrumental (See Clubs) . . . . .					
Music, Vocal (See Clubs) . . . . .					
Penmanship . . . . .	24	90	12	25	
Railroad Transportation (See Lectures) . . . . .					
Spanish . . . . .	6				
Spelling and Business Correspondence . . . . .	32			33	
Stenography, Elementary . . . . .	60	34	7	97	
Stenography, Advanced . . . . .	24			41	
Telegraphy . . . . .				19	
Textile Designing . . . . .			9		
Typewriting . . . . .	60		5		

## SHOP MEETINGS

	No. Meetings Weekly	Time	Place	Average Attendance
<b>Reading Railway :</b>				
Terminal Division . . . . .	1	Tuesday Noon	Car Shops	140
9th and Green Streets Division . .	1	Sunday, 12.30	Railway Shops	
Berks Street Division . . . . .	1	Friday, 12 to 1	Railway Shops	55
Pennsylvania Railroad . . . . .	3	Wednesday, Thursday and Friday, 12 m.	Railway Shops	64
Central Branch . . . . .	3	Tuesday, Wednesday and Thursday, 12 to 1	Industrial Establish- ments	89
<b>Total . . . . .</b>	<b>9</b>			<b>348</b>

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Central . . . . .  
Kensington . . . . .  
West Philadelphia . . . . .  
Pennsylvania Railroad . . . . .  
Reading Railway :  
    Terminal Division . . . . .  
    Berks Street Division . . . . .  
    9th & Green Street . . . . .  
    Port Richmond Division . . . . .  
Intercollegiate . . . . .  

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Including two other



## Note on Educational Work.



THE Pennsylvania Railroad Department has inaugurated during the present season (1904-5) new courses in Railway Transportation, Railroad Geography, Railroad Organization and Railroad Operation, with a special study of the Pennsylvania Railroad System and its Connections, Correspondence Course in Mechanical Instruction, Air Brakes, etc.

In addition to the regular educational classes and correspondence classes, the following educational clubs are carried on:

*Pennsylvania Railroad Department:*

Senate, Intermediate Glee, Choral, Sunday Chorus, Poster Club, Checker and Chess, Social, Religious, Working Boys' Club.

*Central Branch:*

Banjo, Mandolin and Guitar, Current Topics, Reading, Senior Debating Club, Junior Literary Club and Gymnasium Leaders' Corps.

*Kensington Branch:*

Literary Society, Magazine Club.

*West Philadelphia:*

Camera, Lyceum.

NOTE.—Bible Study.

The Pennsylvania Railroad Department has inaugurated a Correspondence School of Bible Study during the present season. Of thirteen lessons, 5,130 sheets have been sent out, from which 3,309 written replies have been sent in for correction.

**Work of the Young Men's Christian Association  
of Philadelphia in the Year 1904,  
Told in Figures.**

♦

* Total membership .....	6,503
Membership Boys' Departments .....	660
Enrollment in Educational Classes .....	2,056
Attendance at Educational Classes .....	31,789
Number of subjects taught .....	32
Number of lectures .....	110
Attendance at lectures .....	9,188
Number entertainments and receptions .....	182
Attendance .....	75,857
Number Bible classes weekly .....	55
Attendance upon Bible classes for year .....	18,162
Number religious meetings .....	1,431
Attendance .....	133,734
Number of young men spending whole or part of their vacation at Dwight Farms .....	811
Summer Camps for Boys annually .....	7
Number in camp .....	284
Number visits by young men to buildings, over...	1,250,000
Supported by members of Philadelphia Association, the Young Men's Christian Association of Osaka, Japan.	
Contributions by members of the Philadelphia Association to Home and Foreign Missionary work of the Association .....	\$3,458.90

\* Including two other Young Men's Christian Associations, independent and incorporated separately, there are over seven thousand six hundred members in Philadelphia.

## Chronology.

- 1854. Organized, June 15th; rooms, 162 Chestnut Street.
- 1857. Incorporated, May 2d; rooms, Arch Street, below Ninth Street.
- 1857-8. Active agent in great religious revival.
- 1858. Moved into two rooms, 1009 Chestnut Street.
- 1858. Issued first appeal for building, November 2d.
- 1860. International Committee located, with headquarters in Philadelphia.
- 1861. George H. Stuart, President of the Philadelphia Association, on October 28th, called a meeting of the Associations of the United States and organized the United States Christian Commission, which expended seven millions of dollars and sent five thousand workers to the Union Armies (1861-65).
- 1866. Educational classes introduced.
- 1868. Building at 1210 Chestnut Street purchased for thirty-five thousand dollars.
- 1872. Corner of Fifteenth and Chestnut Streets purchased for one hundred and eighty-five thousand dollars.
- 1873. Board of Trustees of the Building Fund incorporated, April 3d. On this Board we find the names of Hon. William Strong, Hon. William A. Porter, George H. Stuart, Jay Cooke, Matthew Baird, H. H. Houston, Henry Lewis, Charles Wheeler, John Wanamaker, John E. Graeff, James Long, Alexander Whilldin, Edward H. Worne, Samuel R. Shipley, Alexander Brown, William Adamson, Daniel M. Fox, Charles Santee, William Bucknell and John R. Whitney.
- 1877. New building at Fifteenth and Chestnut Streets, occupied in June.

- 1883. Debt on Central Building, four hundred and twenty thousand dollars, of which two hundred thousand dollars was paid off this year.
- 1885. Kensington Branch organized, March 19th.
- 1886. Pennsylvania Railroad Department organized, November 18th.
- 1887. Rev. Charles Wood began meetings for men in Association Hall, in November (addressed by Dr. Wood continuously for seventeen years).
- 1887 to 1892. One hundred and fifty thousand dollars was collected and paid on the two hundred thousand dollar mortgage upon the property at Fifteenth and Chestnut Streets.
- 1888. West Philadelphia Branch organized, April 5th.
- 1889. Intercollegiate Department formed for the purpose of establishing the work in the University of Pennsylvania and the six professional schools, November 23d.
- 1892. Bequest of over one hundred thousand dollars from Mrs. Anna H. Wilstach.
- 1893. New building of Kensington Branch dedicated.
- 1894. Building of Pennsylvania Railroad Department, at Forty-first Street and Westminster Avenue, dedicated.
- 1895. Farm of 467 acres, at Downingtown, presented to the Association by Mr. Edmund P. Dwight.
- 1897. Reading Railway Department organized, January 30th.
- 1898. Association sent its workers and tents with the Philadelphia soldiers to the front in the Spanish-American War.
- 1898. Second Department Reading Railway organized, Third and Berks Streets.
- 1900. Work begun at Dwight Farms, the summer resort of the Association.

- 1900. Third Department Reading Railway organized, Ninth and Green Streets.
- 1900. International Association Conference of Railroad Men held at P. R. R. Department, Philadelphia. Meetings begun in P. R. R. shops and continued since.
- 1902. New building for the fourth Branch of the Reading Railway Department, dedicated at Port Richmond.
- 1902. Philadelphia Association assumes responsibility for Association work in Osaka, Japan, and Mr. George Gleason, Secretary of Central Branch, goes out as Secretary.
- 1903. Industrial work begun at great shops in Philadelphia.
- 1903. Remaining mortgage of fifty thousand dollars on Central Building paid off and the property freed from debt.
- 1905. Needed to complete the work of fifty years, eighty thousand dollars (\$80,000), viz.: to pay current expenses of the Branches (\$25,000), and floating debts and mortgages of all the Branches (\$55,000), for which a canvass is now in progress. Contributions to this Jubilee Fund are invited.

## Branches and Equipment, January 1st, 1905.

Work carried on at twenty-one different points in Philadelphia.	
Work carried on at Country Place, near Downingtown, Pa.	
Number of buildings owned or used and controlled by the Association .....	15
Additional suites of rooms occupied by the Association .....	7
Value of property owned by the Association.....	\$1,000,000
Other property used and controlled by the Association .....	250,000
Number of rooms actually used by the Association	343
Numerous meeting rooms, reading, game, club, bath, locker, educational class and other rooms, beside bowling alleys and provision for indoor and outdoor exercise and amusement.	
Number of libraries .....	14
Number of gymnasiums .....	6
Number of restaurants and lunch rooms .....	3
Athletic Grounds .....	1
Permanent camp for boys .....	1
Summer Vacation Resort for young men .....	1
Equipment of Summer Resort, 430 acres, club house, six cottages, and farm in full operation.	
Temporary Camps for boys each summer .....	7

# FIFTIETH ANNIVERSARY

## PROGRAMME AND ADDRESSES

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And ye shall hallow the fiftieth  
year; . . . it shall be a jubilee  
unto you. — Leviticus xxv: 10

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### COMMITTEE OF ARRANGEMENTS

JOSEPH P. MUMFORD	WILLIAM A. PATTON
ARTHUR E. NEWBOLD	JOHN W. PEPPER
WILLIAM R. NICHOLSON	WILLIAM C. STOEVER
THEODORE VOORHEES	

## The Semi-Centennial Celebration.



HE weather, even, favored the Association upon the occasion of its Fiftieth Anniversary. Although more than forty-two inches of snow have fallen during the present winter, breaking the record of twenty-five years, and the cold has been continuous and severe, Saturday, Sunday and Monday, January 28th, 29th and 30th, were bright and pleasant.

The reception to the membership, given at the Central Building on Saturday afternoon, was attended by more than twelve hundred members of the various Branches. A luncheon, music and social time were the characteristics of this function.

The photographic exhibits, and in particular those of Kensington, Pennsylvania Railroad and Central, were a revelation, even to members, of the magnitude and variety of the work of the Philadelphia Association in its entirety.

The addresses in Association Hall in the evening by Mr. Charles R. Towson, of Philadelphia, on the work in general, with stereopticon illustrations, and Messrs. David McConaughy on the work in India, and Galen M. Fisher on the work in Japan, set forth vividly and broadly the work in America and the great empires of the Orient.

The three mass meetings on Sunday afternoon were attended by vast audiences. In the Kensington district Mr. Garfield had to speak twice—once to an overflow meeting.

Hundreds were unable to get in the large auditorium of the Pennsylvania Railroad Department to hear Mr. Cleveland. It could have been filled several times, and masses of people outside greeted Mr. Cleveland upon his arrival and departure.





WILLIAM C. STOEVER,  
President and Presiding Officer  
Semi-centennial.



JOSEPH P. MUMFORD,  
Treasurer of Association, Chairman  
Semi-centennial Committee.



WILLIAM A. PATTON,  
Chairman Pennsylvania Railroad Department.  
Speaker at Semi-centennial.



DAVID McCONAUGHEY,  
General Secretary 1883-89. Speaker at  
Semi-centennial.

Hon. John Wanamaker, who was the chosen speaker for the Central Mass Meeting in the Garrick Theater, had been compelled by temporary ill health to go to Florida, but the large audience, composed almost entirely of young men, heard four singularly appropriate and interesting addresses from Rev. George H. Bickley, pastor of the Arch Street M. E. Church; George H. Stuart, Jr., son of the late George H. Stuart; Rev. Charles Wood, D.D., pastor of the Second Presbyterian Church, and Mr. David McConaughy.

The luncheon to the clergymen, on Monday noon, at the Bellevue-Stratford, was one of the most enjoyable, interesting and significant events of the entire celebration. Two hundred and forty clergymen of various denominations sat together at the tables, and it is generally agreed that Philadelphia has never witnessed just such a scene, probably could not under any other auspices.

The Association gave this luncheon to express its profound respect for the ordained clergy, and in grateful recognition of its dependence upon the church and ministry and its indebtedness from the beginning to the sympathy, counsel, support, continuous and all-important services of the ministers of the Gospel of our Lord Jesus Christ.

Messrs. Bodine, Bonsall, Cuyler, Longstreth, Mathews, Mumford, Newbold, Nicholson, Patton, Pepper, Staake and Stoever received the guests. William C. Stoever, Esq., presided. Rev. A. Spaeth, D.D., LL.D., of the Lutheran Church, invoked the blessing; and at the close of the luncheon impromptu addresses were made by Bishop Cyrus D. Foss, of the Methodist Episcopal Church; Rev. Henry C. McCook, D.D., LL.D., of the Presbyterian Church; Rev. B. L. Whitman, D.D., LL.D., President of the Baptist Ministerial Union of Philadelphia; Hon. Henry B. F. Macfarland, President of the Board of Commissioners of the District of Columbia, and

Rev. Richard C. Morse, General Secretary of the International Committee of the Young Men's Christian Associations.

The addresses were not only of the highest order of after-dinner oratory, but each was a distinct contribution to the interpretation of the Association, in its history, its spiritual mission, its worth to church and society, its religious work seen from a layman's standpoint, the spiritual significance of the luncheon itself in the bringing together as guests of the Association of ministers of so many denominations in a fellowship more than merely social, and the subordination of the Association and its individual members to ministry and church through its active membership test and its avowed platform.

This was all the more noteworthy because the speeches were impromptu, and these gentlemen were called to their feet without previous notice.

The mass meeting at the Academy of Music, on Monday evening, January 30th, brought together thousands of the citizens of Philadelphia, among whom were many prominent in its religious, business and social circles. The Academy presented an imposing spectacle, with floor and successive tiers of galleries filled and more than two hundred clergymen and business men upon the stage.

There was no attempt at this meeting to magnify or even refer to the local work of the Association. The purpose of the program was to bring before the citizens of Philadelphia national aspects of the work and to show how it had related itself to great interests of society, governmental, industrial, commercial, educational, and finally to society itself, in centers of population. It is a singular fact that each one of the distinguished speakers not only testified to the use and value of the Association in his department, but showed by cogent argument that the Young Men's Christian Association was specially fitted for the task and alone of existing organizations was so adapted. It is unnecessary to refer at





BOYS' JUBILEE BANQUET.

P. R. R. Department Y. M. C. A., February 6th, 1906.

length to the addresses, as they are published in full in this volume.

There was no disposition on the part of the Committee of Arrangements to forget the Junior Department, or Boys' Branches of the Association, the members of which had not been admitted to the other great functions. On Saturday, February 5th, representatives from the Boys' Departments of the various Branches met at the Pennsylvania Railroad Department, Forty-first Street and Westminster Avenue, and spent the day in practical conference concerning their work. Gentlemen present expressed themselves as astonished at the sensible and practical way in which the boys handled the questions before them.

At six o'clock two hundred and fifty boys sat down to a substantial banquet, and were waited on by the Women's Auxiliary of the Department. Mr. O. J. DeRousse, Chairman of the Junior Department, Pennsylvania Railroad, presided acceptably and introduced the speakers, Mr. John H. Converse, of the Baldwin Locomotive Works, and Mr. W. A. Patton, Assistant to the President of the Pennsylvania Railroad. The supper was the liveliest and noisiest thing of the whole Jubilee. The boys from each Branch had their own yell, and for an hour one could not hear the man sitting next to him talk. It was really a beautiful and inspiring sight. When the speakers arose, however, an instant hush prevailed, and they received the closest attention, interspersed only with applause. The addresses of Mr. Converse and Mr. Patton were admirable and thoroughly appreciated by the boys, who quickly caught the point not only of well-told stories, but of sound and convincing arguments and appeals. At eight o'clock an entertainment was given in the auditorium, which was filled with the boys and their friends.

Before, during and after the celebration the daily papers of Philadelphia gave much space to illustrated articles, reports and editorials. The treatment of the Association could

not have been more generous and sympathetic. The Associated Press also took it up and sent extended reports throughout North America, thus giving the celebration national interest and significance.

Acknowledgments are made elsewhere, but the Directors here express again their thanks to the speakers, the daily papers and religious journals, to the Pennsylvania Railroad, to the workers of the Association and to a sympathetic public for all the help which combined to make the semi-centennial of the Young Men's Christian Association of Philadelphia what it was.

# ADDRESSES

AT THE

## SEMI-CENTENNIAL CELEBRATION

OF THE

YOUNG MEN'S  
CHRISTIAN ASSOCIATION  
OF PHILADELPHIA

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JANUARY 28 TO FEBRUARY 6, 1906

## ADDRESS BY HON. GROVER CLEVELAND,\*

EX-PRESIDENT OF THE UNITED STATES.

*Mr. Chairman and Ladies and Gentlemen:*

This occasion is full of inspiration for those who delight in the success and growth of a good cause. The contemplation of the moral, intellectual and educational results which the Young Men's Christian Association of Philadelphia has wrought within its life of fifty years, is a cure for pessimism and serves to reinstate our belief that the value our people place upon the things to be desired is not altogether measured by immediate returns in money or selfish indulgence. As we view the unprecedented American rush for wealth and trade advantages, we are apt to give entrance to the fear that patriotism and good citizenship are left behind in the race. We do not always see, through the dust and turmoil, that the instrumentalities of civic righteousness are still holding their own. We hear the din and shouting of money-getting, and we are not always certain that in the midst of it all the steady voice of conscience is pleading for better things. It is well, therefore, that occasions like this in which we to-day take part should be appointed, to the end that we may more fully learn that moral achievements should be added to phenomenal material success in taking an inventory of our country's valuable possessions.

In reviewing the moral achievements to-day made manifest, it should be considered cause of special congratulation that they have not been exclusively reached by means entirely set apart from business and everyday affairs, or such as are altogether confined to the domain of strictly religious teaching. Perhaps it would be better to say that our review

\* Delivered at the Pennsylvania Railroad Department, Young Men's Christian Association, Forty-first Street and Westminster Avenue, Philadelphia, in connection with the semi-centennial celebration of the organization of the Young Men's Christian Association of Philadelphia, Sunday, January 29th, 1905.

furnishes gratifying evidence that not only the churches and other purely religious agencies of our land are in important relationship to the work of the Young Men's Christian Association, but that these associations, as promoters of industry, sobriety, trustworthiness and thrift, are also in close alliance with the best business and material interests of the country.

The career and work of the Railroad Department of the Young Men's Christian Association is especially valuable as proof of this proposition. The religious privileges which this Department has supplied have been so effective and so well appreciated that many of its members have been thereby lead to church-membership; and at the same time the immense railroad corporation which encourages and contributes to the maintenance of this Department organized among those in its service, has secured through its varied ministrations a body of employees whose regard for duty, fitness for the work assigned to them and care for the lives and property placed in their immediate charge, have made the Pennsylvania Railroad in its management and operation a model for all other like enterprises. At this point we should not fail to notice the instructive fact that the success of this department of Christian Association work has largely resulted from its intelligent foundation, and the application to its activities of sensible ideas and a knowledge of the laws governing human nature. The employees constituting its membership are not chilled or repelled by the feeling that its advantages are tendered them as mere matters of bald charity. The organization and its advantages are theirs, and the railroad company only stands in the relation of a generous contributor to the cause. So it comes about that increase in membership, and the consequent increase of membership dues, shows a growing desire on the part of employees to support the organization and to avail themselves of the advantages of improvement which it affords, while the increasing contributions of the railroad company and its hearty encouragement in every way, demonstrates its

liberality, as well as its intelligent realization of the fact that both the moral and mental excellence of its employees are among its most valuable assets.

I have sometimes had a shadow of fear that many young men whose lives are full of hard work, whose existence is bounded on every side by physical effort, and whose ideals are naturally suggestive of physical strength and sturdiness, attach to the word Christian a meaning which indicates something soft and enervating—good enough for women and children, but unsuited to an arena where the hard blows of labor are given and taken. Of course such a notion as this, universally entertained by men as stalwart as railroad employees, would be a sad hindrance, if not actually destructive, to Christian Association work among them; but at this moment, and under the influence of present surroundings, I feel like confessing that at least so far as the railroad employees embraced within this Department are concerned, my fears have done injustice to a body of men too thoughtful and too sensible to permit such a foolish misconception to gain influential headway. I wish I could be certain that conditions are such everywhere as to oblige me to ask universal and unqualified forgiveness on account of my fears. The fact is, the word "Christian" has broad significance and various shades of meaning; but in all its meanings it signifies, not weakness, and not the nerveless complacency of an amiable belief, but a rugged faith in God and His purposes toward men, strength of heart, head and hand, cheerfulness, courage, dutiful work, and the perseverance that points the way to success. As meaning a religious belief in God and the redemption of the world through Christ, Christianity gave, in its early days, to those persecuted and dying for its sake, such strength, courage and aggressive force as no other cause has ever inspired, and which no other incidents or emergencies in the history of our race have produced. Those who voyaged in the face of doubts and dangers to New England's "storm and rock-





bound coast" were in search of " freedom to worship God "; but they both prayed and tilled the soil with their guns ready at hand. They fought with bloody and treacherous savages in defense of their lives and their homes, and they endured with fortitude born of their religious creed and trust in God, privations and sufferings unsupportable without such trust. These were Christians who settled and cultivated a new continent and made the beginnings of a great people.

Our history also illustrates the meaning of the word "Christian" as it may be used to signify a reverent confession of God's control of the affairs of man. Washington, in the darkest days of the Revolution, had constant faith in the overruling providence of God; and in that faith he fought gloriously and became the Father of his Country. This same faith was present in the convention that framed our constitution and gave the breath of life to the American nation. At a perplexing time in its deliberations, Benjamin Franklin, in proposing that daily, at the opening of its sessions, prayer be offered imploring divine assistance in its work, said:

" In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend; or do we imagine that we no longer need His assistance? I have lived a long time; and the longer I live the more convincing proof I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the sacred writings that ' except the Lord build the house, they labor in vain that build it.' I firmly be-

lieve this ; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

I have ventured to make this long and perhaps familiar quotation because it indicates better than I could by any language of mine the spirit and the belief in which our national life had its birth and growth.

The time of peril came when the perpetuity of the nation thus established was threatened, and when its preservation demanded that there should be in government direction and administration a strong arm, a rugged purpose and dauntless courage. These were forthcoming ; but let it not for a moment be forgotten that with these Abraham Lincoln also brought to his country's service a Christian spirit and an unfaltering reliance upon the power and protecting arm of God. His Emancipation Proclamation was the most thrilling incident of the war he waged for our national salvation ; and the sublimity of his Christian character was never more brightly manifested than when in speaking of the credit due for the accomplishment of emancipation he reverently declared, "God alone can claim it."

Surely history furnishes no better examples of rugged strength and ability to perform hard tasks and to suffer with fortitude, than are found in our country's beginning, in its baptism of blood in the name of liberty, in its constitutional establishment as a nation, and in its rescue from impending destruction. And yet the wonders of hardship, and the patience and the sufferings of war through which these things were wrought out, were borne by men animated by the Christian spirit—belief and faith in God. It is thus that we have been made a Christian people, and thus our national happiness and beneficence is bounded by our obedience to the law of our creation. James Russell Lowell, when asked by a distinguished foreigner how long the American Republic would endure, replied: "So long as the ideas of the men who

founded it continue dominant." Is this any more or less than a declaration by this eminent American that our devotion and obedience to the Christian spirit which gave birth to the ideas of the men who founded our nation, fixed the limits of our national existence?

Such a suggestion as this has a solemn and impressive import, and leads to the unescapable reflection that in this Christian country there should be no public policy adopted by our government until its relations to public morality have been tested by Christian standards, and that these same standards should be applied to every movement professedly intended for the social, intellectual or industrial betterment of our people. As a serious-minded people, conscious of the immense responsibility resting upon us in the solution of the problem of popular rule, we should be a reverent people—not merely in lip-service, but ruggedly, strongly reverent. This is not to say that we should be a sad and gloomy people. On the contrary, with free institutions, and with equality of rights and opportunities which no other country offers, we should be the most cheerful and light-hearted people in the world. Neither the reverence nor the Christian spirit of which I have spoken is chilling, stifling nor repellent. Reverence merely enjoins upon us the improvement of our lives and work, by a thoughtful study of the character and successes of those who labored early in the field which through them we have inherited; and a Christian spirit teaches us that charity, unselfishness, forbearance and the moralities of life surround us in everything we do, and that obedience to their requirements will make us stronger and more cheerful in our work, and will add zest and happiness to our hours of rest and recreation.

In this view nothing could be more consistent than the appearance of the word "Christian" in the title of an association which combines religious teaching and leading with opportunities for education and improvement in every direction, and abundant facilities for physical culture and rational

and manly recreation, while stimulating at the same time the sentiments that count for honor, truthfulness, sobriety and honest devotion to duty and service.

It is quite obvious that membership in such an association ought to furnish assurance of good citizenship. It ought also to imply independence of thought and a clear perception of what is meant by the Golden Rule. In the complex relationships of American life not one of us can live, and live dutifully, to himself alone. Clashing interests, changed conditions and sometimes wrong judgment or prejudice, are apt to bring us all face to face with disputes and controversies. It is absolutely certain that in every such case there is somewhere, more or less easy of discovery, a factor of morality and of justice and fair dealing which when found can solve the trouble. Those are the best citizens, the best men and the best members of the Young Men's Christian Associations who, when controversies confront them, are the best able and the most willing to recognize this moral factor when found, and to accept the adjustment it indicates. It is in every way disappointing to see civilized men, as well as civilized nations, evading the moral considerations involved in a controversy and taking counsel of passion and greed—

" For why? Because the good old rule  
Sufficeth them—the simple plan  
That they should take who have the power,  
And they should keep who can."

It is not worth while to blink the fact that, without going far from home, we can gain a hint that nations called civilized, and even Christian, are liable under strong temptation to back-slide to barbaric standards which permit war and slaughter to count for a people's greatness, and reckons ruthless conquest among glorious deeds. There is one effective and constant preventive against such a danger; that is the sincere acceptance, as guides to national behavior, of the honor, the love of peace, the devotion of justice and truth, the forbearance and





SUNDAY AFTERNOON MEN'S MEETING, GARRICK THEATER.  
Waiting for doors to open.

the inviolable good faith which grow out of genuine civilization and a Christian spirit. No stream rises higher than its source; and a government by the people will be no better than the people make it. If these qualities are to be recognized as guides of national conduct under our plan of rule, the people must command it of their public servants, and they must support their command by manifesting in their individual lives and relationships their own thorough submission to such guidance. From this viewpoint we again see the value of Young Men's Christian Association work as aiding in the growth and stimulation of the moral traits which are needed to steady and keep in order the machinery of our government.

A very distinguished and liberal-minded Englishman who has recently visited us is reported to have said, in giving his impression of our country, that "one of the greatest struggles democracy in America has to fight out is regarding the relationship between capital and labor."

I cannot but think that in making this statement Mr. Morley failed to take into account all the instrumentalities that are at work among us in the direction of softening the asperity of the differences arising between these two forces; and I am sure that the expansion of Young Men's Christian Association work as one of these instrumentalities is full of promise. This ought to be especially true of such branches of the Association as are made up of railroad employees and are aided and encouraged by the employing railroad companies.

I have within a few days seen it reported that the largest appropriation ever made by a railroad company for the establishment of Young Men's Christian Associations along its lines has just been authorized by the board of directors of a Southern company; and this statement is followed by the mention of large contributions made by other railroads in aid of like associations. I hope that such co-operation on the part of employers in maintaining these associations can never

be used as a means of unduly influencing the members of such organizations against their rights or interests, and unfairly in favor of their employers. Its effect should be greater assurance to the employers of faithful, honest service in their behalf; to the employees, largely increased means of improvement and competency, and to both such a realization of joint interest as leads the way to frank conference and a mutual desire to meet differences between them in a spirit of confidence, forbearance and good faith.

I cannot conclude without a reference to the significance attached to the words in the title of your organization, which indicate that its chief factors and promoters, as well as its chief beneficiaries, are young men. My attachment for young men, and my faith in the freshness of their activity and their ability to do the things that require intelligent vigor and persistency, increase with my years. And these are intensified by the impressive thought that the youth and young men of our land will soon have cast upon them the responsibility of safeguarding the honor and integrity of the best and freest form of government that has ever been vouchsafed to humanity. With these things in mind, how can I escape an abiding confidence in our nation's perpetuity and increasing beneficence, when I contemplate, as I do to-day, the tremendous growth of a movement which animates our young men and youth with the conscience, the strength and the reliant love of duty and right which leads them to noble deeds?

“ So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, *Thou must,*  
The youth replies, *I can.*”

ADDRESS BY HARRY A. GARFIELD, ESQ.,\*  
PROFESSOR OF POLITICS, PRINCETON UNIVERSITY.

*Mr. Chairman and Ladies and Gentlemen:*

It is always interesting to speculate on the cause of success, but the inquiry is not always profitable. Sometimes it destroys ideals, hardens the heart, and withers up the freshness of life. Manifestly the profitableness or unprofitableness of the inquiry depends on one's conception of success.

A friend of early days has risen from the ranks of business life to leadership. He has acquired great wealth. He commands the vast resources of financial institutions and industrial enterprise. By years of constant devotion to business, and with a perseverance far beyond the understanding of many of his associates, he at last is the recognized superior of them all. Leader! Yes, easily so. Not chosen by any formal ballot nor appointed for a term, but the accepted leader, who holds his place of power because none has yet risen strong enough to overthrow him. Has my friend succeeded? I do not yet know. Let me first learn whether his daily life is still characterized by thoughtful consideration for the welfare of his fellowmen as formerly it was. Can he still hear the voice of nature offering praise to the god of day in the rustling leaves and babbling brook, or, when on a winter's evening he sits again before the glowing logs, does he turn, as in former years, to the companionship of those rare and genial souls whose thoughts have made books what they are? Or has the old light gone out of the eye, have the fierce fires of competition destroyed the fine temper of the soul so that men plead in vain, nature speaks to a mind preoccupied, and books, true books, no longer have a message to convey? Answer me this and then I will tell you whether my friend's success is

\* Delivered at the mass meeting in the Union Tabernacle Presbyterian Church, Kensington, Sunday, January 29th, 1905, 4 p.m.

worth inquiring into. So, also, it is with institutions and with nations.

I am invited to attend a service at one of our leading churches. The building stands in the midst of the city's most fashionable quarter. My companion, eager to acquaint me with the superior character of the assembled company, calls attention to our neighbor. To the right sits a well-known manufacturer noted for his generous gifts to charities; and there in front of us is Mr. So-and-So, worth, they say, enough millions to buy half the city. One moment, my friend; your pastor has just mentioned God while you and I were observing men. Is God here also? I mean it in no scoffing, cynical sense! God may be in the midst of such a congregation just as the spirit of gentleness and brotherly love may still live in the heart and soul of my boyhood friend, the great leader; but too often a church is deemed successful because men worth knowing, choirs worth hearing, and an interior worth seeing are the rewards of attendance, not because the spirit of righteousness and peace is to be found there, and more abundantly.

A new nation rises among the powers of the earth. It occupies a new land beyond the western sea. It grows in wealth and material prosperity. The future promises greater riches, but do we still hear the Voice that covenanted to enact just and equal laws, that protested against repeated injuries and usurpations, that declared that life, liberty and the pursuit of happiness are among the unalienable rights with which men are endowed by their Creator? If we do, then that nation is indeed successful and its institutions are worthy of our best consideration. Such I believe our nation to be. If at times the Voice sounds less clear and prophetic, it is because the roar of the innumerable factories and a thousand cities rises above the dwellings of men, not because the Voice has ceased to proclaim its message, or, proclaiming it, finds no response to its teachings. Unhappily



**PROF. HARRY A. GARFIELD.**  
Princeton University, Speaker at Semi-centennial.



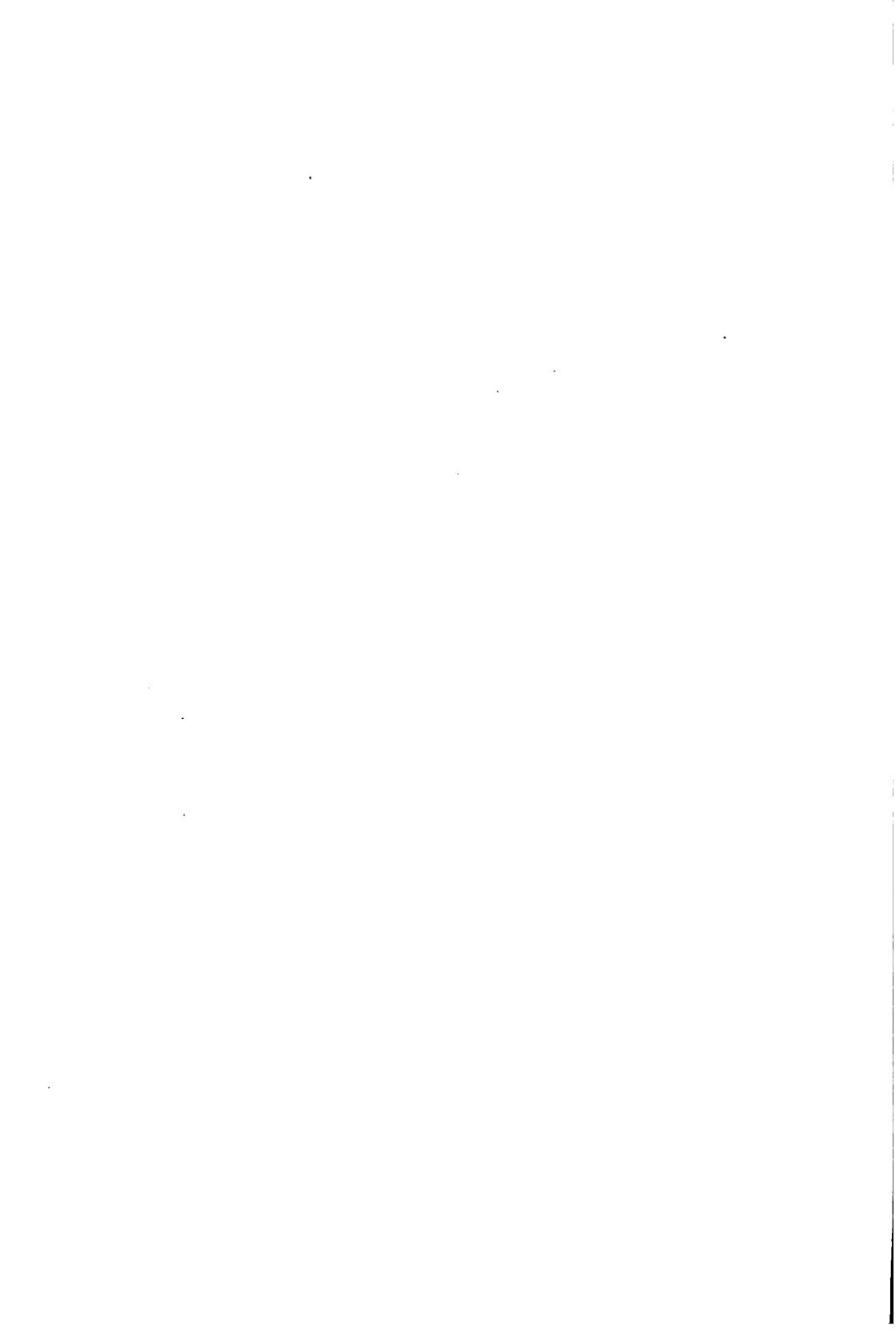
**REV. ROBERT HUNTER, D.D.,**  
Speaker at Semi-centennial.



**REV. B. L. WHITMAN, D.D., LL.D.,**  
Speaker at Semi-centennial.



**REV. GEORGE H. BICKLEY,**  
Speaker at Semi-centennial.



there are many who do not hear, but I am unwilling to believe that representative government has so far proved a failure that the great majority of our people is ready to abandon those solemn covenants and high principles.

The occasion which calls us together to-day justifies this belief and must inspire a lively hope. Fifty years ago the Young Men's Christian Association was organized, basing its work upon the life and the teachings of Jesus of Nazareth. It made a forcible appeal to the young men of your city. The movement had begun elsewhere also; it gained headway, spread from city to city, and now, at the beginning of a new century, promises to exert a potent and beneficent influence on the lives and institutions of the coming generation, and perhaps of many generations. Surely it is successful, and we may with profit inquire into the causes of its success.

Two things at least are noteworthy. From the beginning the Young Men's Christian Association has made its appeal to the religious side of man's nature, and at the same time has prepared him better to take his place in the battle of life.

Under our form of government it is especially necessary that every agency be fostered which cultivates and develops individual responsibility. The quality of self-government is determined by the character of its citizens. To each man, woman and child is entrusted the exercise of part of the sovereign power. To some has been delegated suffrage, to some the duty of representing the people in office, but to all is reserved those ultimate powers expressed through Public Opinion which are the very essence of sovereignty. These reserve powers constitute a trust no less sacred than that imposed upon public officers. They are based upon the doctrine of the consent of the governed, and exist to protect persons as well as property.

To the men of the eighteenth century we owe a debt of gratitude for liberating to us the individual. The rights of man was the watchword of liberty. But do we not too often

forget, have we ever learned that obligations inseparably accompany rights? The exercise of right, without performance of corresponding obligation, is tyranny, whether it be by one or the majority, and no one has yet framed a more perfect rule for the guidance of man in the performance of his obligations to his fellow man or to his Government, or in any of the relations of life, than the golden rule of Christianity. Does it not then seem necessary, while recognizing our indebtedness to the eighteenth century, to place emphasis now on duties rather than rights? In business affairs it is so. Almost any of us could furnish illustration of it.

A young man enters the employment of a banking house. After a little while he complains that his salary is too low, that he is asked to do too much of other men's duties; he complains that his services are not recognized, that those above him seek after and grasp everything in sight, while he is left unnoticed, his work unappreciated. Now, my friends, just as soon as a young man gets that thought in his mind he has disqualified himself for being of material benefit to his employer. He has made himself of the kind that desire success, but are unwilling to work for it. He is of the same character as the man who, having made a greater success in life, crowds down the man underneath him. That young man's salary will not be raised because he has no creative power. He does not contribute to the progress of the enterprise with which he is associated. Perhaps he has not even skill to show where economy can be exercised; nevertheless, he feels he is not recognized.

Don't you see that that young man is thinking all the time of his rights and not at all of his obligations or duty, and so he fails of promotion, at any rate of rapid promotion, and when he comes to middle life he is a soured individual. He feels that the world is against him, that he has not succeeded, that it is somebody's else fault, not his.

We must recognize these duties of ours and then rights





CLASS IN TEXTILE DESIGNING, KENSINGTON BRANCH.

will follow as a matter of course. This applies to institutions and governments as well as to the individual.

Let me draw you the picture of another young man. He begins life at the same time as the first one of whom I have just spoken, but he cannot find enough to do. He finishes his daily employment and goes to another clerk and asks if he cannot help out with his books. "Working hours are over," says his fellow worker. "No matter," he replies, "I should like to help you; I want to find out more about the work"; and so he puts in an extra half hour or hour and helps his brother man, and by-and-by his employer sees him laboring, and when a man is wanted for another position higher up that young man is chosen. Our soured friend, just spoken of, sees this young man go up higher and higher because he did not stop to talk about his rights, because he recognized his duty and performed it, and up he goes and down stays the other man.

Now, I do not mean to say that there is not injustice, that very often effort is not rewarded. Very often a young man who labors and toils day after day for an employer is not recognized. Of course that is so, but if you are dealing with an employer of that kind the only way to make him appreciate you is not to complain that you are not appreciated, because that kind of appeal does not amount to anything—it only irritates. Apply it to our national affairs and you will find exactly the same law of human nature in operation. When we come to a realizing sense of our duties as citizens of the Republic is it not clear that we must take the part assigned to us as citizens and place the impress of our best thoughts and highest selves upon Public Opinion without measuring our efforts by the standard of the officeholder?

The institution in whose honor we have met to-day has taken its place with the church, the schoolhouse, the press and the various organizations of social life. Like these it is an organ of Public Opinion. How important, then, to the

stability and usefulness of our national institutions, that the influence of the Young Men's Christian Association should be on the right side, the side of adherence to the great principles upon which those national institutions are founded. Those principles are few in number. I have already referred to them. They are all contained in the few documents—the Mayflower compact, the Declaration of Rights, the resolutions of the Stamp Act Congress, the Declaration of Rights of the Congress of 1774, the Declaration of Independence and the Constitution of the United States.

Yes, but some one says those instruments were framed long ago, before the discovery of electricity, the telegraph, before the railroad and steamship, and the creation of great corporations, when we were still a small nation, when life was not complex. Besides, we are told, the principles of those famous documents are recognized, accepted by everybody, finished products. True enough, but finished only in the sense that what is written is written, not finished and forgotten, set up on a shelf in our national workshop to make way for other and new principles incident upon this new and complex life. Finished but not to be forgotten; living, eternal truths, applicable to the life of to-day as fully as to former generations. It is pertinent to inquire into the duty of citizens to-day towards these principles as living truths.

I expressed my belief a moment ago in the steadfast adherence of the majority to the principles expressed in the declarations of our forefathers; but there are many who are forgetful of them. In every city of the land are men who consider themselves good citizens, and who are so regarded, many who have been trained in our colleges and universities, who occupy pews in our churches, but who so far fail to be governed by the principles referred to, that they do not hesitate to trample under foot the rights of others, to take by violence, though under cover of the law, that which is their neighbor's. These citizens are not always conscious or are



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NOON MEETING.

only vaguely aware of the wrong they do. They are occupied with doing things and forget the fine points of ethics, which demonstrates how far they are removed from true appreciation of their duties as citizens, or the obligations they owe their fellowmen. I do not refer to the class of our citizens generally included under the term "politician." Too often blame is placed on the political bosses (blameworthy though they be in many respects), when the fault lies, in part at least, with those of us who have utilized the office of our representatives to secure for ourselves some special advantage or to avoid our just share of the public burdens.

The Young Men's Christian Association can perform no greater service to the country than to awaken and educate men to an understanding of the seriousness of these abuses. It is peculiarly fitted to undertake the work as it is already doing because of the two-fold character of its appeal to men, already noted. It educates and uplifts at one and the same time. It broadens education so as to include the whole man, and in this respect it secures for itself a vast advantage over some of the other organs of Public Opinion which set up higher standards of cultivation. I do not underrate the value of scholarship, but desire to impress upon you the value of a combination of scholarship with the principles of Christianity, which in the end alone can satisfy the longings of the individual man. This is Browning's message to us in his story of Paracelsus, who all his life sought for power, nothing but power. Paracelsus had a friend who did not seek after knowledge and power, but went on his way loving and being loved. By-and-by death came and looked Paracelsus in the face, and then he said, "Alas!" (I wish I might quote the words exactly), "Alas! how I have missed the real meaning of life! I sought for power all my days, and now when it is too late I find that you, not I, have lived the true life, and all that is expressed to me in the pressure of your friendly hand as the light of life goes out."

Let me be more specific. We complain of the jury system, we lament the injustice of the police courts, and we are shocked by the revelations of graft and corruption in our city politics ; and what are we doing about it ? Throwing wide the doors of our public schools ? Yes, giving all an opportunity of securing the blessings of trained minds. But Dr. Eliot, of Harvard University, tells us that our system is a failure in just so far as it is incapable of making good citizens of our boys and girls, young men and young women. Education limited to the training of the mind will not furnish impartial jurymen and trustworthy legislators, but join the trained mind to the sensitive conscience and awakened soul, make education to include every faculty man possesses, and the quality of citizenship will rise by leaps and bounds.

I pass now to the positive things. To shirk jury duty, to refuse to serve in public life, to neglect the duties of citizenship, are things left undone which ought to be done, to overcome which the Association can do and is doing so much. But when we pass to the positive transgressions of political life the appeal must be of a different sort.

For the most part our young men are chiefly occupied in getting a start in life. They must make themselves self-supporting before taking an active part in public life. Keeping constantly before them the ideals of citizenship, they can nevertheless participate in the various activities connected with the election of worthy and efficient men to fill public offices. On the other hand, they have not yet arrived at the station in life in which the temptation of power assails them, but it is imperative that they recognize the danger of this temptation, and so far as their influence extends that it be exerted on the side of steadfast opposition to those who misuse opportunity, who set up false standards of success, who claim rights and ignore obligations. I can best illustrate this condition to which I refer, and which can be overcome only by the all-powerful influence of Public Opinion, by two or

three illustrations which will apply with equal force to any one of our large cities. Again, I am not speaking of the man who makes politics his trade, nor do I include those who would in any community be generally classed among corrupters of the Commonwealth. I refer rather to those who desire better things, but always find an exception to apply to their own conduct when what is their desire runs counter to fair dealing with the public.

A citizen of a city, growing to great wealth, builds himself a house, better and finer than he has heretofore lived in, and adds on to the house, we will say, an art gallery.. It is a little too large for the lot he has bought. He might go to his neighbor and buy a few feet. But he relies upon political influence in high places, and he does not hesitate to encroach on the rights of the public. It is not much, only a little, but it is an encroachment, it is taking by force what does not belong to him. He dares to act thus because of his influence with those high in political power.

Again, a merchant brings his delivery wagons to the sidewalk and dumps his packages down in the way of the passersby, blocking up a thoroughfare that you and I have occasion to walk over. A city ordinance stands in the way. He knows it; nevertheless, it is convenient for him to do this thing. It is not necessary, only convenient. He is a successful merchant; he gives abundantly whenever donations are made for the poor; in seasons of distress he comes forward generously. On the strength of this he puts the packages down there, and when an officer calls his attention to the law he slips a small bill in his hand, or his clerk does it, and the officer goes away and he is not disturbed. He has secured the accommodation and paid for it. No harm! Really you and I are not much inconvenienced. After all, has he done anything very much?

And then a manufacturer—a manufacturer who has also donated largely to public enterprises—wants a siding put into

his factory. It is necessary to go to City Council and secure legislation; but this takes time and may meet opposition. He calls up his attorney on the 'phone, tells him his wishes and gives his orders: "Get the siding; it does not matter how you get it; I must have it." His attorney goes to the City Council, he starts in motion the machinery, and secures the siding that enables his client to enlarge his factory, and when enlarged enables him to make better profits and give more largely to public enterprises, and therein he finds excuse.

A street railway president perceives that his company's franchise will soon run out. Possibly there are extremists in the community who oppose a renewal. Power to extend a franchise is invested under the laws of the State in the city legislature or in the legislature of the State; no matter which, it is invested somewhere in a legislative body, and realizing the necessity of having the franchise extended, attorneys are called, and they go before the Legislature or City Council and by-and-by the grant is made; but how is it made? What has been done? Money has been used; men corrupted; public office defiled. The street railway extends its line, opens up to the men in the workshop and factory cheaper means of travel and enables them to build little homes when before they could not do so. Has not the street railroad company paid for its grant over and over again in the advantages to the workingman, advantages to the city?

Now, what has happened? The citizen, the merchant, the manufacturer and the street railway president each would be named among the leading citizens of the place. The first opens the doors of his art gallery to the public, the merchant gives to his charities as formerly, the manufacturer continues his donations, and the street railway opens up new territory and brings cheap property into the market. Is this all? Is there nothing else that has happened? A very appalling thing has happened—the moral tone of the community has been perceptibly lowered, inevitably lowered, and the fault cannot

be blotted out, my friends, by all the advantages and all the improvements that any one can cite in favor. Then these same men are amazed because extremists are in the land who forget that under our Constitution property as well as persons is guaranteed protection. I find no excuse for the corrupter in the plea of existing conditions or of necessity. City politics have fallen to the level of the black art. We recognize that we are in the toils of a system and we must cut our way out; but the most disheartening phase of the situation is that depicted in the illustrations I have set before you. These are the positive transgressions, and the transgressors are usually the so-called leading citizens.

I close with an old and familiar story whose application will, I think, be plain to you.

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him, but Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

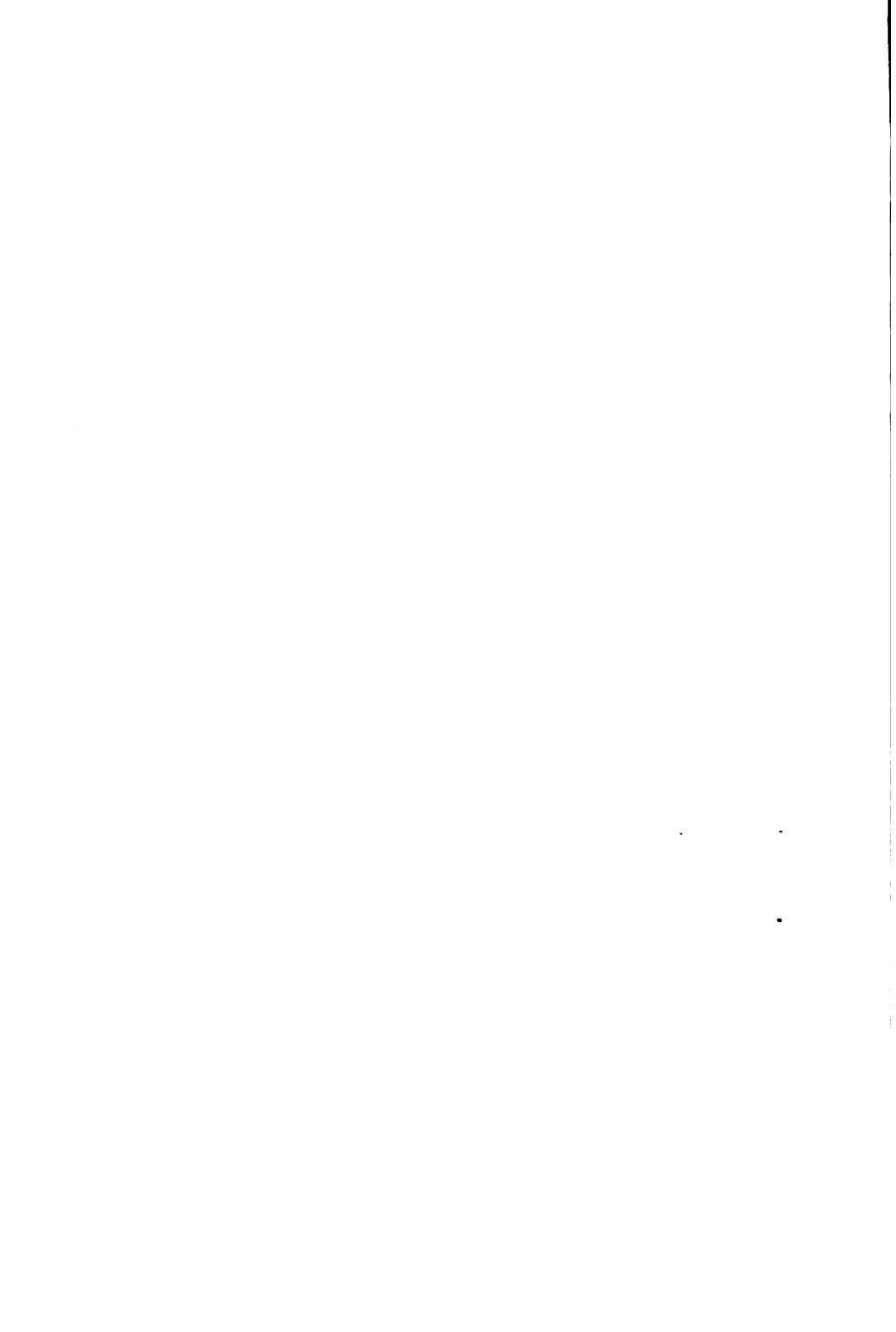
So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more.







SIR GEORGE WILLIAMS.  
Founder of the Young Men's Christian Association.

# ADDRESSES AT THE LUNCHEON

GIVEN BY

THE YOUNG MEN'S  
CHRISTIAN ASSOCIATION  
OF PHILADELPHIA

TO 240 CLERGYMEN OF THE CITY

AT THE BELLEVUE-STRATFORD HOTEL

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ON MONDAY NOON, JANUARY 20, 1905

## ADDRESS OF BISHOP CYRUS D. FOSS.

Bishop Foss spoke in substance as follows:

*Mr. Chairman and Brother Ministers:*

For your encouragement and for my own admonition I begin with an incident suggestive of my purpose to secure in this address the only excellence which any speaker can certainly command, that is, brevity. The incident relates to the Rev. Dr. William Adams, formerly of New York City, who, in my early ministry, was my neighbor and whom I was glad and proud to call my friend. One day a lady of his congregation, quite intimate with him and his family, said to him: "Dr. Adams, we are all very fond of your preaching; you know that very well; but don't you think that sometimes, not often, but now and then, your sermons are perhaps just a little too long?"

He replied: "Oh, madam, I am afraid you do not relish 'the sincere milk of the Word.'"

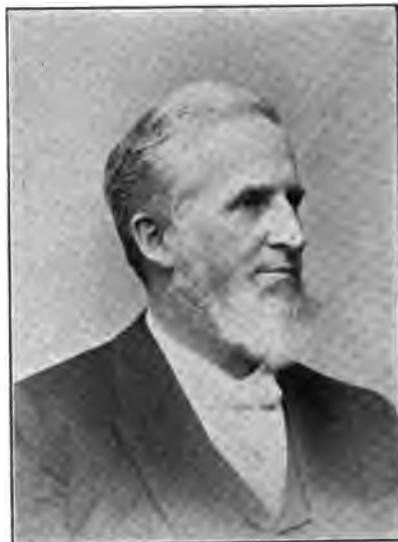
She said: "Oh, yes, we do, Doctor, but you know nowadays the fashion is *condensed milk*."

In order to such brevity as the occasion plainly requires I shall speak of but a single aspect of the work of the Young Men's Christian Association, the aspect suggested by one of the four inspiring words in its name, the word "Christian."

Another incident will suffice to emphasize the single thought I wish to present:

More than thirty years ago I attended a great anniversary meeting in Music Hall, Boston, of a "Young Men's Union," which had not the word "Christian" in its name. I think there were four speakers, all of national reputation. The great Music Hall was splendidly decorated and crowded to overflowing. Three speakers in succession made bright and witty addresses, all, I am bound to say, having to do chiefly with superficial and secondary matters. They dwelt





**BISHOP CYRUS D. FOSS, D.D., LL.D.**  
Speaker at Semi-centennial.



**REV. HENRY C. McCOOK, D.D., LL.D.,**  
Speaker at Semi-centennial.



**REV. SAMUEL T. LOWRIE, D.D.,**  
First Delegate from Philadelphia to Buffalo  
Convention, 1854, that organized Interna-  
tional Work.

chiefly upon the necessity of entertaining young men with checkers, bowling and funny songs, etc., etc.

The last speaker for the evening was the Rev. Dr. Henry W. Bellows, one of the most nearly evangelical and highly spiritually-minded Unitarian ministers of his time. He began by referring to the history of King Josiah. He spoke of the age from 16 to 26 as the "era of the passions," and also of life-determining inspirations. He most vividly pictured the perils of young men, and dwelt upon the need of using every uplifting moral and religious influence with them. Rising higher and higher with this plea, he repeatedly spoke of the absolute necessity of "a radical moral transformation" for every young man. Waxing more and more earnest, he made it apparent that what he had in mind was a genuine spiritual transformation; and we Methodists who were present could think of nothing else but "the new birth." At length, with superb irony and scorn, he said: "Young men can never be saved by checkers, bowling and funny songs."

His speech was again and again cheered to the echo throughout the whole house; and the lofty moral and spiritual impression cannot be described, and I am sure can never be forgotten by many who were present.

Let us never forget—that there is no danger that we shall forget—that young men need amusement, but they still more need tough moral fiber, character and spiritual vision; that is, a genuine personal, religious experience suited to their years, such an experience as the Young Men's Christian Association, the Student Volunteer Movement and the Student's meetings at Northfield, are grandly developing among young men of various classes and occupations, and especially, what is fullest of all in promise, among the college students of many lands.

Mr. President, you have my speech; you see I have made it short. This Association is pre-eminently "Christian"; so I have found it in the three great centers of population where

I have had ample opportunity to observe its work, namely, in New York, in Minneapolis and in Philadelphia. For other reasons, but chiefly for this reason, the Young Men's Christian Association deserves the confidence and support of the ministry and of the Church. God bless it, and make it more and more a right arm of power for the work of His kingdom.

REV. B. L. WHITMAN, D.D., LL.D.

This is a significant gathering. Most significant of all is the fact that every one feels that it is fitting that several hundred clergymen should be together as part of the great celebration of the Semi-Centennial of the Young Men's Christian Association. Since the operations of Madame Humbert and Mrs. Chadwick, Mr. Dooley insists that we need a new definition of "collateral." Mr. Dooley himself proposes as that definition the following: "A misstatement on which bankers lend money." As long as no question is raised, the quality of collateral does not so much matter, but every little while it chances that somebody wants to know what sort of guarantee a man or a movement has, and then it is very important that the "collateral" be of a character to bear inspection. All that I have been saying has reference to the fact that we are here as collateral. Every little while question is raised as to whether the work of the Association is desirable. To that question such gatherings as this are the answer. Here are several hundred men representing the religious leadership of the city. If circumstances permitted, the hundreds could easily be made thousands. And every man of the thousands would be here, as every man of the hundreds is here, to give personal endorsement to the work of the Young Men's Christian Association. It is idle to attempt to parcel out the trophies of grace as if the work the Association is doing were one thing and the work of the churches another and different thing. We are all busied about the blessed work of saving

men, body and soul. The great body of Association workers are also leaders in church activity. The great bulk of the product of Association work finds its place in the churches. That is why I say that it is a waste of time to stop and ask what attitude the Church and the Association ought to take toward each other. Consciously or unconsciously the Association is an agency of the Church. Directly or indirectly the churches support the Association. There is no need to ask what the result would be if the present close fellowship should cease. Fellowship is the normal relation. Not less but more confidence in the Association is warranted year by year. The work we are all set to do is the work of Christian men bearing witness to Jesus Christ. What we seek is so to bear witness that the strength and winsomeness of our faith shall win others to know the power of Christ to save. The old farmer said he did not care for much land. All he wanted was what lay next to his own. The thought is a good one for us all. Our aim is ceaseless annexation of the world's territory to the kingdom of God. May the Holy Spirit use us together.

REV. HENRY C. McCOOK, D.D., Sc.D., LL.D.

*Mr. Chairman and Brethren:*

If you would have a proof of the standing and influence of Philadelphia's Young Men's Christian Association look around you! Here, in response to its invitation, are met the representative ministers of all the Protestant and Evangelical Churches of this city of a million and a half of souls. What a peaceful and inspiring and (let us hope) prophetic scene! All our differences for the hour are forgotten. Not a note of discord has broken the music of knife and fork and plate. All are as happy as though they were—Presbyterians of the sunniest cerulean blue. (Laughter.) Perhaps I ought to add, with due regard to the preceding speaker [turning to Bishop Foss] or—Methodists! (Applause.) Unless, indeed, those

brethren have lost the characteristics celebrated by an unknown bard:

"I tell you where I feel the best,  
Among the shouting Methodest!  
Glory Hallelujah!"

[Continued laughter and applause.]

And this is typical of the attitude of clergymen everywhere toward this Association. If I were to go through this company—(laughter)—oh, I see! I unconsciously dropped into the language of the footpad. No wonder you laughed. The fruits of such a "hold-up" would hardly reward even a parson for the risks. (Renewed laughter.) I should have said, that were I to poll this company as to their opinions of the Young Men's Christian Association, there would be none found to question its influence and its value to the cause of Christ and to humanity.

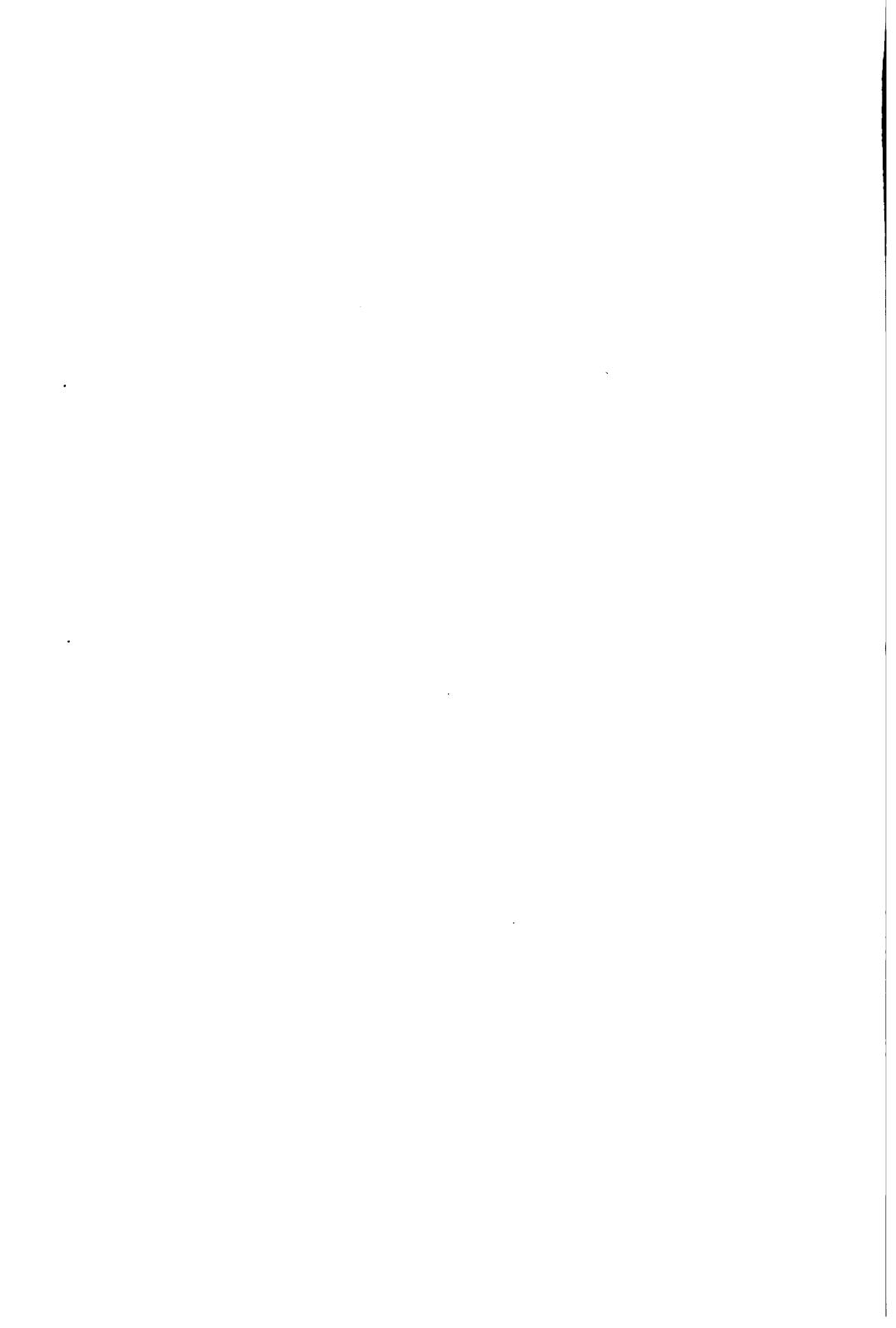
Yet when I came to Philadelphia thirty-five years ago that could not be said. A goodly proportion of the clergy looked upon the Association with suspicion. It was said that "its tendency was to usurp the functions of the ministry and the work of the churches; to erect a separate and irresponsible religious organization outside of and independent of the Church. It would drain the young men from the working ranks and from the services of the local congregations, and raise up a generation alien from the sanctuary." On these grounds some of the most worthy of our pastors withheld their sympathy, or gave a qualified support.

To-day there is not a cloud of doubt, or fear, or suspicion in the whole clerical horizon. All hearts hail with gratitude and favor this splendid organization, whose jubilee we celebrate. (Applause.)

We have another striking proof of the far-reaching influence of this Association. Two men, each the son of a former President of the United States, one a gallant soldier (Gen. Fred. Grant), the other an able professor of a great



MONDAY NOON BIBLE CLASS, CENTRAL BRANCH.



university (Professor Garfield), have answered the Association's summons to take leading parts in the Jubilee services. The only surviving ex-President of the Nation, so rarely won from his dignified and honorable retirement, has added the weight of his great influence to this commemorative occasion. His address, made yesterday in the Pennsylvania Railroad Branch Association, was a noble plea for that Christian faith which we cherish and preach. I have just learned from one of your directors at my side that it will be translated and circulated in every language of Christendom, and in at least one tongue of heathenesse, if it be lawful to call such a people as the Japenese heathen. It has already been printed, with more or less fullness, in every important journal of America; and without disparagement one may say that it promises to do more good than all the sermons preached on the same day by all the ministers here present. Would that we had more lay-preachers like Ex-President Cleveland! (Loud and continued applause.)

Further, our present President—himself a forceful and eloquent preacher of righteousness—has sent his most cordial sympathy; and, indeed, would have added his voice to that of his predecessor in the Chief Magistracy, had not an unfortunate conflict in dates of engagements hindered him from a duty which is always congenial to President Roosevelt. (Applause.)

We honor this Association, not only for its fidelity to the evangelical faith, but for its practical Christian philanthropy. Its buildings are centers of human sympathy and helpfulness. Its usefulness has flowed not only through ordinary channels, but has ventured upon extraordinary fields. Look at its work among railroad men! It was my privilege to take part in the ceremonies at the laying of the cornerstone of the fine building dedicated to the Pennsylvania Railroad employees in Philadelphia. The stone was laid by the late President Roberts, whose words were few but wonderfully

expressive. "I have officiated," he said, "in laying the foundations of many buildings of this railroad company; but this one promises to exceed them all in usefulness!" And nobly has that promise been redeemed. Day and night, weekday and Sunday, in every way that a sanctified ingenuity and fraternal common-sense can suggest, the good work goes on of winning railroad men of all denominations, and of none to a purer, loftier and more efficient manhood and citizenship. (Applause.) There is not a traveler over that great system of transportation who does not ride more securely because of that Branch Association's work.

Take another example: When the Spanish-American war broke out in 1898, it was my privilege to take the initiative, cordially supported by many here present, in organizing the "National Relief Commission," whose beneficent aid reached thousands of needy soldiers and sailors and their families. At a meeting to complete the organization of the Commission, held in the Y. M. C. A.'s Central Building on Chestnut Street, I was called upon as the first President of the Executive Committee to state the various ways in which the Commission might work. I suggested a number of practical methods, drawn from my experience as a Civil War and National Guard Chaplain. Among others, I spoke of the difficulty of getting writing materials in camp, and conveniences for writing, and proposed that we meet that point at once. I also spoke of the value of a large tent as a sort of headquarters for chaplains and Christian workers to which the men might freely come, and thus be kept under kindly and elevating influences, and in touch with home and home friends.

Seated on one of the back seats of the room was one of the Secretaries, Mr. Halsey Hammond, and with him the General Secretary, whose only intolerable act known to your speaker is that he has summoned him on a five-minutes' notice to this post-prandial firing-line. (Laughter.)

An old proverb avers that a wink is as good as a nod to

a blind horse. But Association Secretaries are not blind. Indeed, they were vividly wide-awake on that occasion. They straightway went to Mr. John H. Converse, that prince of the open hand (applause) who had just been elected President of the National Relief Commission. They suggested that the work of distributing stationery and keeping up the tent work generally be turned over to the Association, and they pledged all the facilities of the institution to do the work thoroughly.

“All right,” said Mr. Converse. “Go ahead and do it! And here’s a check to start with.” That is Mr. Converse’s way! (Applause.)

The Pennsylvania Guard had already been ordered into Camp Hastings, at Mt. Gretna, and within forty-eight hours two large tents were secured, with quantities of paper, envelopes and postal material, hymn-books, Bibles and other paraphernalia, with camping outfits for the secretaries, and the material was shipped and on the ground as soon as the troops! I had the pleasure of seeing one of those big circular tents that afterward became so familiar to soldiers of the Spanish-American War put up in Camp Hastings near the headquarters of General Schall, and the young men starting their philanthropic and patriotic work therein. That was the beginning of the movement. Young Men’s Christian Associations throughout the country took it up in the same way, and in a short time a special international committee was organized to conduct the army and navy work.

I had been commissioned to get authority in Washington to establish Association headquarters in all camps of the United States. It was an easy task. I laid the matter before Secretary Alger. “Certainly; gladly!” was the response. “See General Miles”—who was then the head of the army. I saw that officer. Not a word of urging was required; no explanation even. The old soldier knew the Y. M. C. A., and heartily responded: “We will welcome, pro-

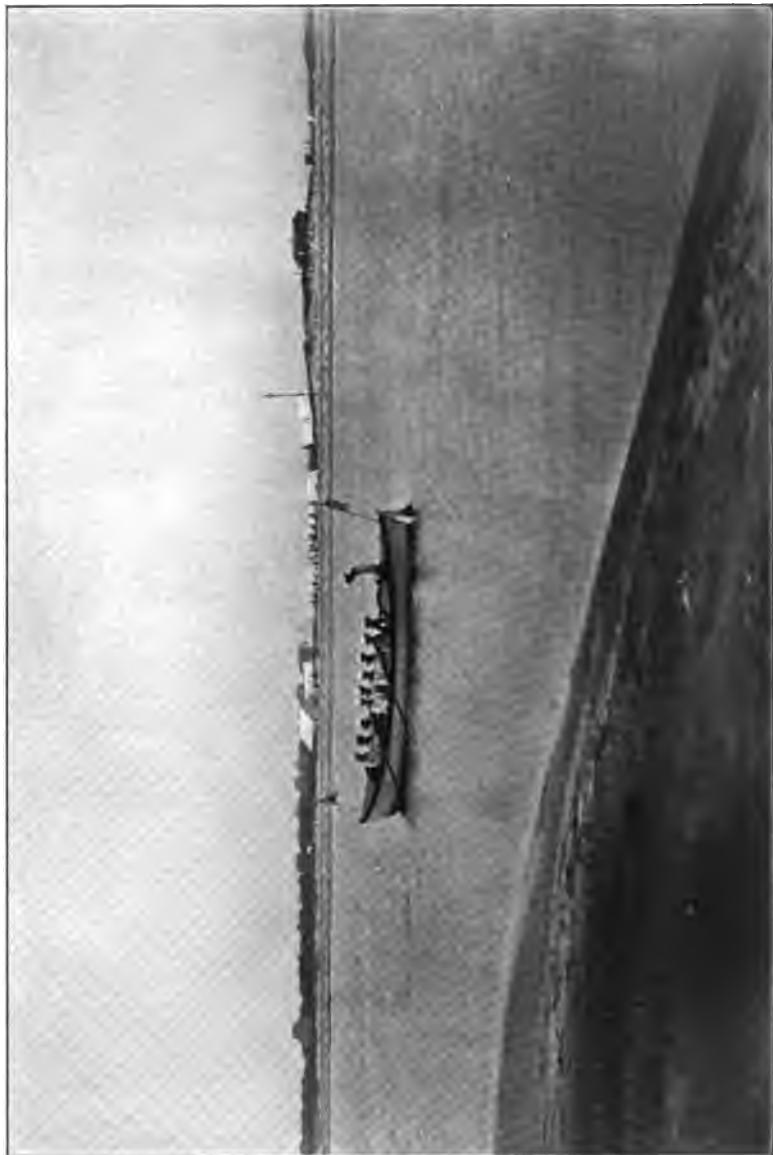
tect, and as far as is in our power, aid the young men in their work." So much for an established reputation!

Let me describe a scene in Camp Thomas at Chattanooga, and from one know all. Here in the midst of a brigade encampment is a great tent upon which is displayed a broad white banner, bearing the honored and familiar initials, "Y. M. C. A." Near the entrance is a wide plank desk, from which the field secretary issues freely to all comers paper and envelopes. Close by hangs an immense letter bag, which gradually fills up as the day advances, and morning and evening, and sometimes oftener, a half bushel of mail will be carried away to be distributed by the army post. A rough board table extends through the tent, on either side of which are benches of boards, and every foot of sitting space is occupied by a blue-coated lad busy writing to father, mother, wife, sister, sweetheart or friend. Around the edge of the tent, in the gangways and vacant corners are seated other men for whom there is no room at the desk, writing on their knees or hats. In another part of the tent are groups playing some quiet game, as dominoes or checkers.

Outside, are knots of men smoking, talking over camp life, discussing the war, and exchanging news from home. Near the door is a hogshead of pure water, in the midst of which are bobbing great chunks of ice that make sweet music on a hot day as they clink against one another. What a pleasure it is to mark the zest with which the lads greet the cooling beverage! For a contrast, glance across the camp street where the so-called army canteen—which here is simply a field bar—is carrying on its demoralizing work!

At night, the oil torches are lit, the gospel hymns are distributed, and until tattoo sounds you may hear the voice of song floating through the night air; and if you take a seat inside the tent you will hear a stirring and wholesome talk from the field secretary or from Christian soldiers. No wonder the United States authorities welcomed the Y. M. C. A.





BOYS' CAMP AT SEA SHORE.

as an adjunct of military discipline and good camp morals! No wonder that every parent and friend of the soldiers rejoiced in the Association's work as a saving element in their beloved young soldiers' lives! My only son was a private in a Philadelphia regiment in Camp Thomas, and although I had supplied him with stationery, the headquarters tent was evidently so attractive that he did his writing there, for his letters came bearing on paper and envelope the letter-head and stamp of the Y. M. C. A.! Bread cast upon the waters, returning after *not* many days. (Applause.)

By the way, there were four sons of clergymen in that lad's tent—a Presbyterian, an Episcopalian, a Reformed Episcopalian and a Covenanter (the son of Brother Stevenson, here, close by me), and all volunteer private soldiers! The parsonage is still, as it has always been, a nursery of patriotism. (Applause.)

Even in Santiago de Cuba I met the field secretaries of the Association, wasted by hard work and climatic fever, but sticking to their post in the Fifth Army Corps until its exode, when they turned over their work to my own private secretary and interpreter. Amid the terrible scenes of that pestilence-stricken town and camp where so many were disheartened, broken down and dying with typhoid, calentura, diarrhoea, dysentery, pernicious malaria, and yellow fever—the flag of the Association flew, and its representatives fulfilled, under great difficulties and perils, their sacred mission to our regular and volunteer soldiers and sailors.

These are not fancy sketches, nor mere after-dinner compliments. I was witness of all these things, and it would hardly be possible to speak too highly of that Christian, humane and patriotic work so well and faithfully done during the Spanish-American War.

This hour of reminiscence should not close without a grateful thought of those who wrought upon the foundations of this noble structure. All did well, and all deserve well, but

among them are three whose names stand out most prominently in the vista of the fifty years. Foremost among them is the first President, and the virtual founder of the Association, George H. Stuart. (Applause.) His rare hopefulness never could see failure in any of his great undertakings for human good. His ardor burned a way through all obstacles. His faith laid hold of God's promises with a grip that never relaxed; and his liberality was an exhaustless stream that watered into fruitfulness every seed of usefulness that he sowed. Like his Divine Master the zeal of God's house consumed him. Worthy servant of God! Great-hearted philanthropist, and friend and helper of young men! His works in this Association and in the Christian Commission, whose ministrations covered every camp and battlefield and hospital of the Civil War, have put him foremost among the citizens of the Republic who have done and deserved well. Where could we find one worthier of an enduring monument than he? (Applause.) It would be highly fitting were this Jubilee to have its climax in a movement to erect here in the field of his life's work, a statue of marble or bronze to commemorate his virtues and his services. (Renewed applause.) New York has reared in one of its busiest highways a statue to the Christian philanthropist, Wm. E. Dodge, who filled in that city somewhat the same place held in Philadelphia by George H. Stuart, and a like effort on our part would rear a memorial to our own great and good citizen.

Another figure in this triumvirate is that of the first Secretary, then just beginning a career of remarkable success and wide usefulness. His quenchless energy and genius for organization have brought him a business success rarely equalled; but that for which this company honors him, and for which posterity will remember him is the devotion to young men in this Association, and the love and consecrated service of youth and children in Sunday School work shown throughout his whole life by John Wanamaker. (Applause.)

We are all in deep sympathy with him in that sickness which compels his absence from this Jubilee in which he was to take a prominent part, and all our hearts go up in prayer to God that he may soon be back from his temporary refuge in the land of flowers to take up with renewed health his loved work, and give the whole of his remaining years to enlarging and perpetuating the philanthropic work whose foundations he has so well laid. (As Dr. McCook gradually lowered his voice, the applause that had greeted Mr. Wanamaker's name died away, and as the speaker stood for a moment with uplifted hand and bowed head, a hush fell upon the company, and all seemed to be engaging in silent prayer. It was an impressive scene.)

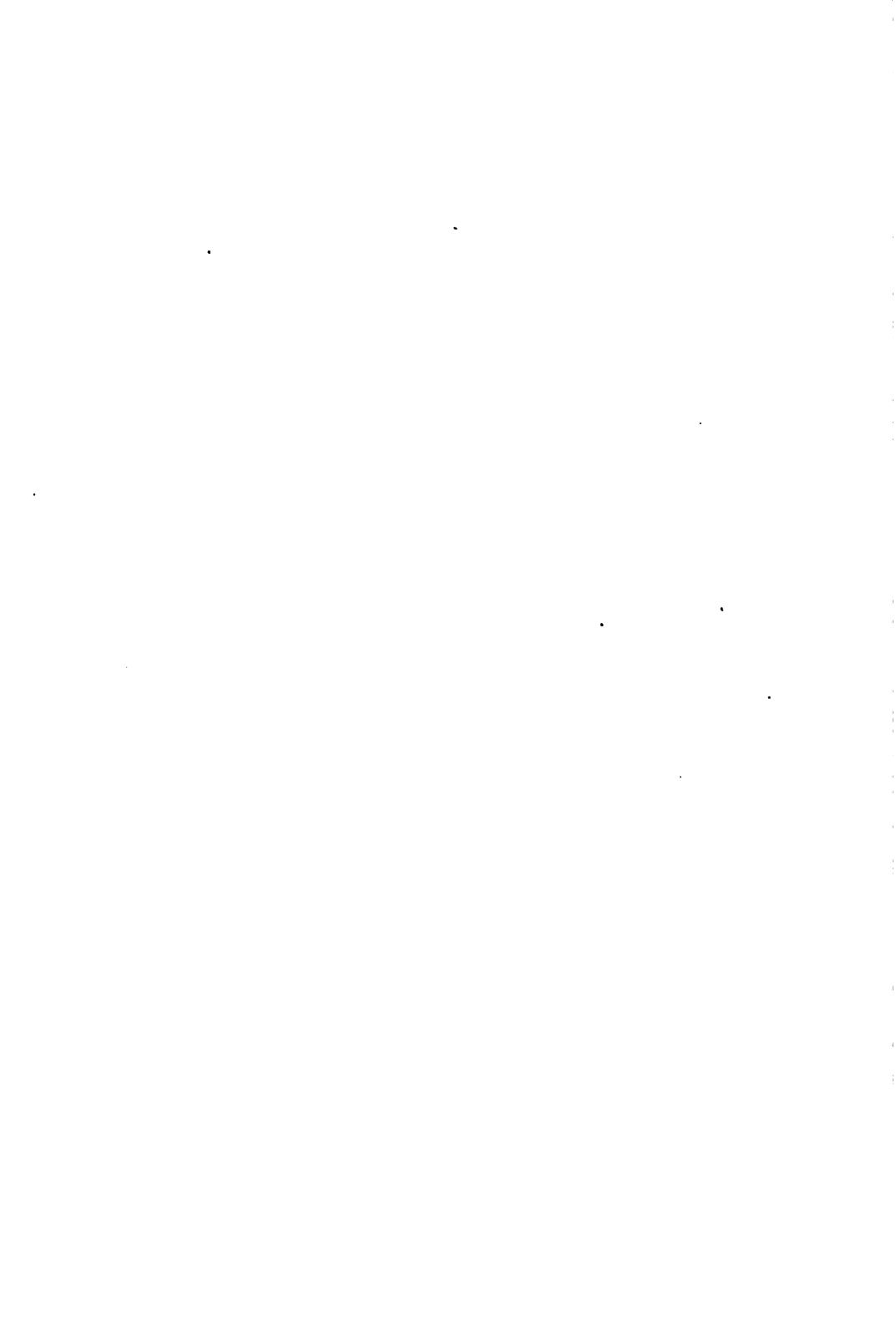
The third name which deserves especial remembrance here is that of one who, though not a Philadelphian, came to the aid of the Association at a time of financial need and peril, and by his great influence tided it over the shoals, Dwight L. Moody. (Applause.) He was a product of the Young Men's Christian Association. His character and influence and power as a world-wide evangelist were developed in Association work. And he never ceased to stimulate and support those who were disposed to help the cause by gifts of money or personal labor.

Fathers and brethren, I have kept your attention too long—the usual result of unpreparedness, as the clerical brethren know. (Laughter.) But I beg a closing word. Most of you are comparatively young men. Some of you, like myself, have passed into the evening of life. We, the elders, stand before you as the Roman gladiators of old before the Emperor with the greeting, "Morituri salutamus"—we who are about to die salute you! The future belongs to you. It is characteristic of young men to "see visions," and it is not given to many to see such glorious materializing of their youthful day-dreams as came to the founders of this Association. But, like them, you can be true to your ideals of

duty and service. And when the Spirit of God shall impart to your own spirits in their hours of high faith and hope and love and consecration, lofty conceptions of truth and righteousness and duty, follow the vision and the leading! Then in the gloaming of your days there shall come to you beyond the clouds of vision glimpses of a good life made full and sweet and immortal with all the good and with the Author of all good. (Applause.)

#### HON. HENRY B. F. MACFARLAND.

Like Dr. Oliver Wendell Holmes, I have long desired an opportunity to talk back to the pulpit on behalf of the pews. As a rule, the pulpit does all the talking, and the pews have no chance to reply. I appreciate the full significance of this splendid gathering of the ministers of God and His ambassadors to the world. I appreciate the honor of being permitted to speak to you. It carries with it a responsibility which I also appreciate. I enter upon it with the greatest respect and regard for you and all men everywhere who are in your calling. I believe I would rather be in it myself than in any other in the world. For I am sure there is none more honorable or more useful. Far be it from me to seem to attempt to advise or instruct, even by the invitation of our host, which is a command, for I can only stir up your pure minds by way of remembrance of things which you know better than I, and doubtless follow more zealously. But in this unusual, and, indeed, unique opportunity in this remarkable celebration of the Jubilee of that association of laymen, which has wonderfully affected the religious life of this nation, and in so doing has affected all its life profoundly, I may be pardoned for saying as a layman that I feel very deeply our need of what is sometimes called old-fashioned preaching. What we need is simply sermons which contain the very messages of God. As a Presbyterian elder, believing with all my heart in





**VIEW OF DWIGHT FARMS LOOKING NORTH**

On the right is the Brandywine Valley, in the center the old farm buildings, on the Chester Valley and the Northern Hills. Fr. -.



NINGTOWN AND PENNSYLVANIA RAILROAD.

He left the Club House and Cottages, and beyond, seen through the gap, Downingtown,  
by W. Park Fairbanks, a member of the Central Branch.



sound learning as well as sound theology in the pulpit, I want a well-educated ministry. But I do not want it educated away from the Gospel of Jesus Christ, which brings salvation. The human heart is the same in all ages and all places ; it cannot be satisfied with essays and lectures, however learned, brilliant or eloquent. Where nothing else is given "the hungry sheep look up and are not fed" now, as in Milton's day. Senator Nelson, of Minnesota, at the celebration of the Luther Place Memorial Church in Washington last night, said that when he first came to Washington he went around from church to church, looking for the simplest and most spiritual preaching, and finally settled there because he thought it came nearest to his ideal. He said he did not care to listen to sermons which would have been just as appropriate in a heathen temple as in a Christian church. This, I believe, is the view of nine-tenths of the men in the pews. In this age of general, if not of universal, education, and of innumerable publications, the pews do not need intellectual instruction from the pulpit, nor do they desire intellectual entertainment. After the stress and strain of the week, with all its labors, perplexities, disappointments and temptations—and we are all living the strenuous life whether we want to live the simple life or not—we want spiritual strength, nourishment, refreshment and consolation ; we want the message of God and not the message of men. I fear that our theological seminaries generally do not apprehend this in preparing men for the ministry. Many of them are preparing only theologians, scholars, essayists and lecturers. I fear that some of them are mere intellectual, cold-storage plants, which reduce the spiritual temperature and congeal the emotions, so that the young man who goes in filled with enthusiasm, that is, according to the Greek root, filled with God, and fired with faith and zeal, goes out at the other a cold and critical scholar, proclaiming his doubt rather than preaching the faith. No wonder that there is complaint that men will not go to church.

Why should they be expected to go if they do not get what they need, whether they know just what they need or not? Whenever they do find what their spirits are really thirsting for, that church is crowded at every service. The minister may be very learned and very brilliant, and very eloquent, or he may not be. I prefer that he should be, but it does not matter if he has the right spirit and message. Phillips Brooks was such a minister, and Maltbie Babcock was such a minister, not to speak of men who went before them, or of men who are now preaching, many of them doubtless before me now, preaching as dying men to dying men, as trustees of the Gospel, as those who believe with all their heart that it is the power of God unto salvation, that it is the answer to all social questions, and to all the questions of the human heart. There is no greater office in the world than the proclamation of such a Gospel, and the man who does it with faith and zeal will never face empty pews. There are many of us laymen, as well as you of the clergy, who believe we read the signs of the times to be that we are on the eve of a great and lasting revival of religion in this country. The news from Wales and from several American cities, north and south, east and west, confirms this hope, and indicates that before long we shall have the desire of our hearts in the pulpit and in the pews.

# SEMI-CENTENNIAL CELEBRATION

BY

THE YOUNG MEN'S  
CHRISTIAN ASSOCIATION  
OF PHILADELPHIA

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## ADDRESSES

AT A MASS MEETING IN THE ACADEMY OF MUSIC

MONDAY EVENING, JANUARY 30, 1906

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A report from stenographic notes by Jos. I. Gilbert, Stenographer  
1319 Filbert Street

The three days' Jubilee celebration of the Young Men's Christian Association of Philadelphia was continued on Monday evening, January 30th, 1905, by an immense mass meeting in the Academy of Music. Mr. William C. Stoever, President of the Association, presided.

Addresses were delivered by Major-General Frederick Dent Grant, U. S. A.; Mr. Joseph Ramsey, Jr., President of the Wabash Railroad Company; Rev. Francis L. Patton, D.D., LL.D., President of Princeton Theological Seminary, and Hon. Henry B. F. Macfarland, President of the Board of Commissioners of the District of Columbia.

The meeting was opened with the reading of the scriptures by Bishop Cyrus D. Foss, D.D., LL.D.

Prayer was offered by Rev. Samuel T. Lowrie, D.D., as follows:

"Almighty and ever blessed God, our Heavenly Father, we draw nigh unto Thee in the name of Thine only-begotten and well-beloved Son, our Lord and Saviour Jesus Christ; whom Thou gavest to the world that, believing upon Him, we might have everlasting life. We believe His word that Thou wilt give Thy Holy Spirit to them that ask Thee; and we ask it at this time. Bestow upon us that gracious gift for the transactions of this hour and for all the undertakings of our lives that we may worship Thee in an acceptable way, and may praise Thee with our bodies and our spirits, which are Thine. We beseech Thee, oh God, blot out all our iniquities. Create within us a clean heart, renew a right spirit within us; and enable us to lay hold as men of God on righteousness and godliness, faith, patience and meekness, that, fighting the good fight of faith, we may lay hold on life eternal whereunto we are called.

"On behalf of the Young Men's Christian Associations throughout the world, and especially the Association of this Philadelphia, we give Thee thanks, oh God, for the grace that moved upon the hearts of young men that they should be



JOSEPH RAMSEY, JR.,  
President Wabash Railroad.



GENERAL FREDERICK D. GRANT.



REV. FRANCIS L. PATTON, D.D., LL.D.



HON. HENRY B. F. MACFARLAND.  
President Board of Commissioners, District  
of Columbia, Speaker at Semi-centennial.



brought in the same mind and in the same judgment to join together that they might work out their own salvation and that they might labor for the salvation of other young men. We praise Thee for the precious gifts bestowed upon them these fifty years, wherein Thou hast made them to flourish so that the little one has become a thousand and the small one a great nation. We beseech Thee, oh God, to follow them with Thy goodness in time to come. Bestow upon them the same favor. Grant unto them that they may be endowed with all wisdom and patience and perseverance in doing good works proper for them to do. Grant them to find favor with all men from whom they may rightly expect fellowship, co-operation and help. Take away all unrighteous opposition to all their undertakings that they may accomplish the work they have received to do from the Lord Jesus Christ, to testify to the Gospel of the grace of God.

“Oh God, our Heavenly Father, let Thy kingdom come, let Thy will be done in earth as it is in Heaven; for Thine is the kingdom and the power and the glory forever. Amen.”

(The audience rising, upon the invitation of President Stoever, joined in singing, with musical accompaniment, the hymn, “The Morning Light is Breaking.”)

#### ARMY WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

President Stoever, in introducing the first speaker of the evening, said:

“In October, 1861, in response to a call from Mr. George H. Stuart, the first President of the Young Men's Christian Association of Philadelphia, a conference of men identified with the Association was held; and as a result of that conference the United States Christian Commission was organized. During the years of the Civil War much work was done by that Commission in relieving the sufferings of the wounded

and the dying, and in distributing literature throughout the camps and the hospitals. When the Spanish-American war began the Association took up the work again; and wherever the army went tents were pitched or buildings were occupied by the Association, in which were placed literature, writing material and everything to make the soldier comfortable and to make the place feel as much like home as possible. By the orders of the Secretary of War, at the different locations or stations of the army to-day, wherever the United States soldier is, there is a place for the Association.

"You who have heard of the work done by the Christian Commission from 1861 to 1865 will remember the good which it accomplished. To-night we have with us an eye-witness of the work during the recent war, and which is being done at the present time, in the person of one of our commanding Generals, the son of an illustrious General and President of the United States, a man who himself has figured in responsible positions in the army, and who to-day commands the Department of the East. I have the pleasure of introducing to you Major-General Frederick Dent Grant."

(Applause.)

#### RESPONSE BY MAJOR-GENERAL FREDERICK DENT GRANT, U. S. A., COMMANDING DEPARTMENT OF THE EAST.

General Grant was greeted by the audience with long-continued enthusiasm. His response, interspersed with frequent outbursts of applause, was as follows:

Mr. President, Gentlemen of the Young Men's Christian Association, Ladies and Gentlemen: When I was asked to come to this reunion I accepted the invitation with great pleasure, but informed your President at the time that I was not a speaker—I know you will find that part out before I get through. It gave me great pleasure to come here not only

to meet with an association of Christian gentlemen whose only thought is to do good and whose only work is for the benefit of mankind, but to come back to Philadelphia, where my family, I think, have had more warm friends than in any other place on earth.

Mr. Stoever has spoken of how the Association commenced its work in the army through the Christian Commission that operated during the Civil War. While I was very young at that time I did see much of their good work. I used to be with my father in the army; and being too young to be of much service with him I was allowed to run around a great deal, and to be with the soldiers; and through them I came in contact with some of the good work of the Christian Commission, which was a creature of the Young Men's Christian Association. As early as 1863 my father had observed the good work that they had done, and had issued orders, on December 12th of that year, to all the officers holding commands in the military Division of the Mississippi to forward the work of the Commission by every legitimate means. Those orders were given because of the good work which the Christian Commission was doing not only in distributing delicacies to the soldiers, but in taking care of the men, visiting them in the hospitals and doing everything for them that could be done, and that was done in the army routine. There are many comforts and delicacies for which the men of the army are very grateful, but which the Government could not begin to supply because there would be a certain amount of abuse connected with it, and, moreover, the supply would have to be made to all the men alike; but the Christian Commission, being an organization that operated not for all indiscriminately, but only for those who needed its services, could take up a hospital, go through it and minister to the sick or wounded, furnishing one patient with an article that was good for him, another with something else, a wounded man with some particular delicacy that would benefit him, a man suf-

fering from typhoid fever or some other kind of disease, an article which he needed. The Government could not do that, inasmuch as whatever it furnished in the way of supplies was for all the men alike, not specially for those who were sick and suffering. The only way we can provide for the latter is by the system of what is called the "forty-cent ration," by which each sick or disabled man whom a doctor certifies to be unable to receive a ration is allowed a certain amount of money with which to purchase other things. But in the field things are not very easily purchased. The Commission, however, came with its supplies and its management, and through it the soldiers obtained the very things they needed.

The number of people employed by the Christian Commission during the Civil War amounted, I believe, to five thousand. Through them were distributed seven millions of dollars' worth of goods and delicacies; all of which were actually received by the men who needed them. There was no misdirection of the supplies. In 1866 my father, when notified by Mr. George H. Stuart that the Christian Commission was closing up its work, wrote to that gentleman a letter, which appears in the official records, a copy of which I have brought with me. It is as follows:

HEADQUARTERS ARMY OF THE UNITED STATES.

Washington, D. C., January 12th, 1866.

GEORGE H. STUART, Esq.,

Chairman U. S. Christian Commission.

Dear Sir: Your letter of the 10th instant, announcing that the United States Christian Commission is on the eve of closing its work, is received.

I hope the same labor will never be imposed upon any body of citizens again, in this country, as the Christian Commission has gone through in the last four years.

It affords me pleasure to bear evidence to the services rendered and the manner in which they have been rendered. By the agency of the Commission much suffering has been relieved on almost every battlefield and in every hospital during the late Rebellion. No doubt thousands of persons now living attribute their recovery in great part to the voluntary agencies sent to the field and hospital by

the free contributions of our loyal citizens. The United States Sanitary Commission and the United States Christian Commission have been the principal agencies in collecting and distributing their contributions. To them the army feels the same gratitude that the loyal public feels for the services rendered by the army.

Very respectfully, your obedient servant,

U. S. GRANT, Lieutenant-General.

President Lincoln, who was present at a meeting of the Christian Commission (I believe it was next to the last meeting that the Commission held), in speaking of these services, made a remark which was reported as follows: "That whatever criticism he had heard of other agencies, he had heard nothing but words of praise and appreciation of these."

In the recent Spanish-American war, when in response to the first call of the Government, troops went to the field, the Young Men's Christian Association followed them. It was my fortune or misfortune (according to the way one looks at it) to be among the first who went to the front; and I remained there as long as there was any front. I was kept for over three years in the Philippines; and while my restless disposition led me to prefer service in the field or at the front, they sometimes used me as far back as Manila. In those distant islands the work of the Young Men's Christian Association was again conspicuous. In the towns throughout that country the Young Men's Christian Association had offices or "tents," as we called them; and it was a matter of gratitude to our people at home that the soldiers could come to those places after the fatigue they had undergone; for their work was very fatiguing, owing to the hot wet climate and muddy soil. Everything that was good came from the Young Men's Christian Association's tent. It provided nearly every comfort that the soldiers could get, and there was very little comfort anywhere else. Of course, the Government furnished quarters for them, but anything they had in the way of writing paper became soiled and was destroyed in their quarters. The tent of the Young Men's Christian Association was always open

to the men, and they went there to write letters to their homes. They always found a home there. In Manila the tent was one of large proportions. It would have covered, I think, more than the floor space of this theatre. It was located near one of the gates or passage-ways of the walled city, and was supplied with newspapers of late date, magazines, books of good class, a variety of reading matter of a pleasant and instructive character, writing paper, ink and other conveniences. It had the effect of attracting the men when off duty and enabling them to withstand the dissipations, and, I may say, the wickedness to which you may imagine they would be exposed in an Eastern country engaged in the throes of war. So that I feel safe in saying that throughout the army all the men appreciated the great work that the Young Men's Christian Association did for us while we were in the Philippines.

Since I came home the order spoken of by Mr. Stoever, allowing the Young Men's Christian Association to open rooms at military posts, has been issued; and rooms have been opened at many of the posts. I have recently been over a portion of my district down in the Chesapeake Bay, and I do not now remember a single post there that had not a room or building of the Young Men's Christian Association. At the annual meeting of the Association in New York this matter came up, and I assured the gentlemen representing the Association there of my own hearty co-operation in their efforts. I can only repeat that assurance to you on this occasion. I would be glad to give every effort that I could to bring you in contact with my troops. I know from experience that the soldier who attends the meetings of the Young Men's Christian Association or takes an interest in its work becomes a better soldier for that reason. The influence of the Association and its surroundings is good for him. It makes him a braver, cleaner and stronger man.

I am very sincerely in earnest in saying that I want to

co-operate with your Association in its work in the army. It would not only be a pleasure for me to do so, but I feel that I would be accomplishing some good professionally, for it would improve the army in every way, and certainly would make the soldier far happier. It should be borne in mind that there is a great difference in army stations. At those that are located near towns or cities the men have opportunities for amusement and entertainment, but when a station is upon a remote island or is isolated there is little or no means of recreation, the surroundings are gloomy, and after working hard for half the day the men are unable to utilize their leisure time. If the Young Men's Christian Association will apply themselves to such points as those, they will not only do a great deal of good, but will help me to improve the twenty-two and a half per cent. of the regular army which happens to be under my command.

I thank the audience for listening to me. I have talked much longer than I expected to talk, and am quite sure that you are all tired and are anxiously looking forward to some oratory. I therefore say "good-by," and I know it is a pleasure to you to hear me say it and that I am through.

(Long-continued applause, in response to which General Grant bowed his acknowledgments, and added, "I thank you very much.")

(The audience, responding to the call of the Chair, arose and sang, with musical accompaniment, "The Church's One Foundation.")

#### RAILROAD WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The President: In 1873 a few railroad men who were interested in this work met in Cleveland, O., to consider matters of the Association. From that meeting the work developed, until to-day there are seventy thousand men in the

employ of the railroads of this country, who are interested in —yea, very much interested in and participants in—the work of the Association. You who have looked about Philadelphia have seen that the Presidents of the two roads here have given their voice, their influence and their time to the extension of the work among their men. One of the active men in this work in the West and in the Southwest is the next speaker, Mr. Joseph Ramsey, Jr., President of the Wabash system, whom I take pleasure in presenting to you at this time. (Applause.)

#### RESPONSE BY MR. JOSEPH RAMSEY, JR., PRESIDENT WABASH RAILROAD COMPANY.

Mr. Ramsey was cordially greeted, and his address was heartily applauded. He said:

Ladies and Gentlemen: General Grant evidently did not know who was to follow him or he would not have said anything about being followed by an orator. He probably thought that Dr. Patton would succeed him, and as Dr. Patton will be the next speaker the oratory is yet to come. Like the General, I am not an orator. Very few railroad men are gifted in that way. Unfortunately, several months ago I did what many people do thoughtlessly when they make promises of performance, and give them a date so far in the future that they may be forgotten when the time arrives to make the promises good. The Y. M. C. A. men have a great habit of getting promises in that way, and then enforcing the fulfillment of them; and I am in the position to-night of being called upon to redeem my promise. While I am glad to be here I would be much better pleased as a listener than in trying to say something to the audience; but, being here, I am glad to stand upon a platform which is so broad that it takes in the army, the navy and the railroad men—and, as you know, it is not always that the railroad men and the men rep-



JAY COOKE,  
Late Trustee.



JOHN FIELD,  
Late Director and Trustee.



JOSHUA L. BAILY,

Vice-President of Association at its organization, 1854-55. For many years Trustee and participant in Semi-Centennial.



JOHN H. CONVERSE,

Former Trustee and Director. Speaker at Semi-centennial.



resenting the Government get along well together. I am sorry that President Roosevelt is not here to-night, because I really would have liked to be one railroad officer who stood on the same platform with him. Why, this platform is broad enough to take in the Wabash and the Pennsylvania Railroad systems. Competition in the Y. M. C. A. work is not objected to by the officers of the different railroads; it is only when they begin to compete with each other in other railroad work that they sometimes object. But really no one can compete fully with the Pennsylvania officials in the work they have been doing for the Y. M. C. A. Branches. They stand at the head in that kind of work, and I am very glad to be following in their footsteps even in a small degree.

It is rather difficult, of course, to talk on Y. M. C. A. work from a merely business or railroad standpoint. You have heard from General Grant in regard to the army work, what it has done for the man behind the gun; but we have some men in the railroad work who, I think, while they may not be superior to the men behind the guns, are fully equal to them. It requires just as much nerve and courage for a man to stand by the throttle, while running one of those fast trains, and to look after the lives of the passengers, as it does to stand behind the gun; and the railroad man faces his danger every day in the year; in fact, every hour of the day, while—thank God—the man behind the gun is called upon only once in a while, and perhaps not for years. The Y. M. C. A. work in the army and in the navy is a great work. It enables the individual to obtain that which he needs; it gives him comfort; it gives him club life; it gives him, as the General explained, stationery and articles necessary for his daily use. And we know it to be true that the good we do to any one man extends through him to other men. It is a necessary consequence of ennobling and lifting up one individual that we thereby elevate and benefit others. This is illustrated especially in the railroad department of Y. M. C. A. work.

Our club houses and branch houses not only promote the comfort and welfare of the trainman by affording him opportunities for self-education and encouraging him in habits of sobriety, but they are an instrumentality for securing greater safety and protection for the traveling public who have nothing to do with the houses, who do not go inside of them, and who may not know of their existence. These agencies elevate the railroad employee morally and religiously, and make him more efficient in his daily duties.

All of the Y. M. C. A. departments are worthy of the highest praise, but we railroad men think that the highest perfection is attained by the railroad department, and that its province is more extended than that of most of the other departments. We not only preserve the religious, educational and moral features of the work, but we have a hotel department. The railroad club house or branch house has sleeping rooms, lunch rooms and refreshment rooms. It has its bowling alley, its bath room, its reading room and its rooms for the gatherings of the men, in the evenings, for social entertainments and religious services. It is convenient of access at all times. When the trainman leaves his train he does not have to go to his home and put on evening clothes (all of them may not have evening clothes), but he can go direct to the branch house; he may get off his engine in overalls and go there, take a bath and then go to the dining room or to his bed room, or he may go to the reading room and spend the evening there. One great consideration with the railroad employees is that they are practically the owners of the branch house. They contribute to support it, and they practically run it, under the jurisdiction and control of the Y. M. C. A. local Association or the General International Association. They pay the larger proportion of the expenses of maintaining the house, and at the outset they join in defraying the cost of erecting the building. When a railroad company is asked for an appropriation to put up a new house the

first question is generally, "How much will the men contribute?" and invariably the employees come forward with about as much money as the company puts into the building. This shows the interest that the men feel in this Y. M. C. A. work. It is not work that is forced upon them, not by any means; it is work which they have at heart, and in the success of which they take great pride.

We hear much, through the press and otherwise, about the dangers incident to railroad travel. Of course, there is an element of danger in it. With hundreds of thousands of trains rushing over the two hundred thousand miles of railroad track in this country, with a million men engaged in their operation and with millions of bolts and frogs and switches, the breakage of any one of which might cause an accident, we cannot expect to avoid accidents, but if we are to have the number of accidents reduced by the use of safety appliances, by interlocking machines, by block signals, by any improved devices and by rules, those appliances and devices must be managed and those rules must be obeyed by the men engaged in the running of the trains, the engineer and fireman on the engine, the conductor and brakeman on the train and the flagman in the rear. An engineer running his train over the country, on a dark night, at a speed of sixty or seventy miles an hour, must have a clear head, a quick thinking brain, a watchful eye and good vision; he must be mentally and physically in the very best condition; otherwise some thoughtlessness, some neglect to catch a warning or a signal may cause a frightful accident. Now, the Y. M. C. A. branch houses have demonstrated their value. They are most effective in keeping our employees in first-class working condition. In fact, it is only upon this ground that the officers of a railroad can recommend to their Board of Directors or to those in control of the funds of the company that support be given the Y. M. C. A. work. Corporations, as you know, have no souls, and naturally a thing that has no soul cannot take an

interest in religion or anything which improves the soul. I am not speaking of railroad officials, but of the corporation, which is a mere creation of law; the officials have souls and hearts as big as those of other people, but the corporation can only spend the money of its stockholders to promote results which will benefit them in a business way. Therefore, expenditures for this work have generally been approved on the ground that they would be a good investment for the company; in other words, that a saving of the company's money would be effected either directly or indirectly. This assumption has been proved to be correct. No trainman who spends a night around a town or in a saloon or other place where he does not get a full night's sleep, or where he takes a drink or two, can be thoroughly fit the next morning to take his train out. The railroads have a rule which prohibits drinking while the man is on duty, and it also requires the discharge of a man who has a habit of drinking while off duty; and they seek to enforce this rule more rigorously than any other. When an employee, a trainman particularly, or one connected with the operation of trains, and whose carelessness may result in an accident to a train, is known to be a drinking man, and it is clearly demonstrated that he has been spending his evenings around saloons, the man gets his discharge. On the other hand, the man who goes to the Y. M. C. A. branch, spends his evening there and sleeps there, is in good condition the next morning to take his place on his train.

I have in mind an accident to a train, which occurred within the last two months, at 9.30 in the morning, when the engineer and two trainmen were killed and ten persons were seriously injured. A close investigation followed, and the tracking of the engineer's footsteps the night before showed that he was in a saloon until after two o'clock in the morning, that the accident was caused by his having been under the influence of liquor the night before, and not having a clear





BOYS' BIBLE CLASS.

head in the morning. That one accident, which was due to a violation of a rule, cost the company more money than would have sufficed to run six Y. M. C. A. houses for one year. When accidents occur we can ascertain the cause of them, but we do not realize how many that might occur are avoided by reason of the trainmen spending their nights in the houses prepared for them in the Y. M. C. A. work. I am satisfied from my own experience that this has resulted in the prevention of innumerable accidents, for a very slight oversight or neglect on the part of a trainman, a blockman or an engineer may have the most disastrous consequences.

The railroad work, which was started in 1873, as stated by the President of this meeting, has grown until at the end of last year (1904) there were 72,148 members and 208 associations. These associations own one hundred buildings, the cost of which was two million dollars. The expense of running those buildings during the last year amounted to \$650,000, and of this amount the railroads paid \$260,000 and the men paid \$390,000. The average daily attendance of railroad employees at these houses during the year was 37,419. That is quite a large number, but the figures are enormous when taken for the whole year, the aggregate being 13,657,000. Now, suppose that only a small fraction of that number had spent their evenings at saloons, instead of at these houses; how many more accidents might we not have had? There were enough as it was, but I am satisfied that if it had not been for the Y. M. C. A. in railroad work there would have been many more.

The work of the Y. M. C. A. in the railroad department, I have suggested, is more far-reaching than any other work of the Association. I have referred to it in its business aspect, from the railroad standpoint; and though I have said that corporations have no souls, I think there is some obligation upon the railroads aside from the matter of dollars and cents. The railroad employees on most of the roads, par-

ticularly the trainmen, are away from home a large part of their time. They are at home at one end of their run, in the morning, and in the evening they are at the other end; a hundred or more miles away. Practically half of their time is spent away from their homes. When at the home end they are glad to be at home, like other men, but when away they want to go to some place where they can spend a pleasant evening. The hard and fast rules of the railroad companies prohibit them from spending their time at places where liquor is sold as a custom, or loafing there or even boarding at such places. For that very reason the railroads should furnish these men with places at which they may stop. In the East, where the facilities of city life may be had, the condition is not so bad; but in the West, at many of the railroad terminals, the round-houses, the shops and the saloons are the only places where the men can lounge during the time they are off duty. It seems to me there is an obligation on the railroads to furnish a headquarters for the men, in such places, so that they may not have to spend their idle hours in loafing in saloons. The stringent railroad rules governing the conduct of employees, and the necessity of giving the public the safest means of transportation that can be procured would seem to put the railroads under obligation to furnish rest houses for the men. Now, how can they do this? It was tried by the Pennsylvania Railroad Company. I am an old Pennsylvania Railroad man myself, my service antedating that of many of the younger men on the road, and I remember that the meeting rooms they started were popular only in a measure. As yet no railroad has been able to conduct successfully its own reading room and its own place of entertainment for the men. The reason of it is very plain to me. Railroad men come and go; they leave the roads on which they have been running and go to other roads; new men take their places, and interest in the new reading room flags and dies. But we do not find any such failure in a movement that is under religious auspices.

There is no element that is so persistent and successful in accomplishing results as that of Christianity. No one will make a martyr of himself or offer himself to be burned at the stake for mere gain or selfish aggrandizement; there must be a nobler and more powerful motive for self-sacrifice. It is only those who go into this work through the love of God and for the cause of religion who succeed in carrying their labors to a successful issue. This is the element which predominates in the Y. M. C. A. work. The secretaries who go around to the houses of this Association and stay there at a much smaller monthly salary than men of their class would receive in almost any other business are earnest and zealous men, who put not only their time but their souls into the work. They provide entertainment of all kinds, social and intellectual diversions and religious meetings. They do not force the element of religion upon the men, but it is before the eyes of the men all the time, and its influence is effective in accomplishing results which might not be accomplished if there was any compulsion about it. It is that element which has given the railroad department of the Y. M. C. A. work its success. Last year the growth and development of the movement was more marked than in any preceding year, the record for the year showing sixteen new houses and ninety-eight hundred new members, the houses having been built at a cost of \$306,000. At the same rate, the present total of buildings and membership will be doubled within the next ten years. So that the work is growing rapidly, and I have been very glad to be able to-night to say what little I could in support of it. (Long-continued applause.)

(The next hymn on the program, "The Son of God Goes Forth to War," was rendered by the audience and the orchestra.)

## STUDENT WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

**The President:** When the organization of students interested in the Association first met in Louisville, in 1877, there were between twenty and thirty institutions represented, numbering about one thousand members. That work has spread so rapidly that to-day there is an organization in about six hundred colleges and institutions of learning, and the number of members has increased from one thousand to forty-seven thousand. The first movement toward the national organization of the students' association was begun in Princeton, and it seems appropriate that a representative of the great institution there should to-night speak upon the student work.

It is not necessary for me to introduce Dr. Patton. Every Philadelphian knows him and is glad to hear him. (Applause.)

### RESPONSE BY REV. FRANCIS L. PATTON, D.D., LL.D.

Dr. Patton was cordially welcomed and generously applauded. He said:

**Mr. President, Ladies and Gentlemen:** I have been asked to say a word in regard to the student work of the Young Men's Christian Association, and I am very glad to do so. If I could convince you that the greatest work done by the Young Men's Christian Association is that which it does among students, and that the most important influence that operates upon the minds of students during their academic career is that which is exerted under the leadership of men connected with the Y. M. C. A., I think I should have gone far toward discharging the very pleasant duty that has brought me here to-night. But, in view of what we have



COMMERCIAL CLASS, CENTRAL BRANCH.



heard with respect to the work in the army and in the railroads, I imagine that I should not count upon your complete acquiescence in the first part of my proposition; and I am a little afraid that the scale of values which prevails in some of our universities would prevent a cordial acceptance, on the part of the universities at least, of the second half of my proposition. Still, when you consider the kind of men who are influenced and the kind of influence that is exerted, I do not think I am making any very extravagant statement in that which I have announced as the thesis which lies at the foundation of the few remarks that I intend to make.

The university men, by virtue of their advantages, by virtue of a great many elements that enter into their lives, are, of course, the predestinated leaders of the future. Christian philanthropy has taken no more important form in recent years than in the large and liberal endowments that have been given to universities. Men feel that they cannot use their money in any better way than that of laying the foundations deep and strong with respect to the intellectual life of the nation; believing, as they very properly do, that intelligence is the foundation of the republic. I spent some time last week in the capital of the great State of Ohio, and there were in that State, I believe, about thirty colleges, and in the city of Columbus there is a very fine and well-equipped State university. We meet to-night in another great State, which is also famous for its educational institutions all over the State, and in this metropolis we have a great university, whose ever-increasing and more and more splendid buildings are a monument to the civic pride of the citizens of this great city. We are multiplying the facilities for university education all the time; we are opening the doors a little wider and we are making the steps that lead up to the entrance a little easier; but in spite of all we do, it is in the nature of the case only a very small part of the population that can ever be university men. Those, however, who are university men,

who do gain the advantages of education through the several stages of primary, secondary and university education, of course, are the men who, other things being equal, are to be the leaders. They are to be the lawyers, the physicians, the clergymen, the journalists, the legislators and the men who operate railroads and make fortunes. Now, then, that being the case, it, of course, is a great problem as to how we shall wisely influence these men who are to be the leaders of the nation. Mr. Chamberlain says we must learn to think imperially. Let us now try to take large views of the Young Men's Christian Association. A casual observer of a Young Men's Christian Association building may remark, as he passes by, 'Well, now, that is a nice thing; there's a place where one can stop and have a mild and wholesome form of athletics and amusements that have no corrupting surroundings, and where there may be opportunities for moral and social improvement, with some religion.' He does not realize the aggregate influence of just that building repeated in all the great cities and all the smaller towns throughout the land; and it has not occurred to him to add up this result and connect it with the great railroad work of which we have heard to-night, the great army work of which we have heard to-night, and then to consider in connection with it all the great work that is being done in the universities.

Now, I think the boldest thing the Young Men's Christian Associations ever attempted was when they undertook to invade the university. That they have succeeded is a witness to the superior generalship of the men who led this movement. How were those men to be received—how was that intellectual coldness, which is so commonly the characteristic of the college or of the university, ever to show itself hospitable to the warm and aggressive activities of the Young Men's Christian Association? I imagine that that was something that nobody could anticipate; and yet that the Young Men's Christian Association has succeeded and found a foot-

ing and become a power in the colleges and in the universities of this land and of other lands is one of the most interesting and one of the most powerful facts in connection with the moral and religious welfare of our country and of other countries. They have not only succeeded, but they have created a sort of academic catholicity that never was known before. Now, through the scientific congresses of various kinds, the archæological, the philological, the psychological and the economic congresses, where men representing different universities all over the world meet and read papers (which, for the most part, many of the audience hardly understand), these universities come to know each other, and the international relationships of the universities are understood in this way; but for inter-university education, so far as the undergraduate life in the universities and colleges is concerned, I think we are, in the main, and perhaps I am correct in saying we are altogether, indebted to the Young Men's Christian Association. Now, that is in itself an important thing, but of course it is incidental to their work, for they did not start out simply as a means or an institution for introducing these universities to each other. But this is what they have done. And they have done what is far more important, for, by virtue of the representative character of these men who are in the universities, and by virtue of the quality of the work which they are doing upon these men, they practically have put their hand upon the conscience of the world. That is no small thing to do.

Now, there is another question. When you have these men and women gathered together in these colleges and universities of this land and of foreign lands it is a matter of great moment as to what the outcome is to be. Men have very different views as to their ideals of education and as to what they wish to get out of education for themselves and for their sons. They have a very superficial view sometimes with regard to education. Education with them is a process

of evolution whereby the individual gets adjusted to his environment, where he begins to learn those things that are useful to him in the society in whose sphere he is to move. He wants to walk comfortably, if not gracefully, in the circle which is marked for him by Divine Providence; he needs that amount of education that is necessary to enable him to take his part in current conversation, to teach him to know when he ought to speak and when he ought to be silent—and it is a very large part of a man's education to know when he ought to be silent. One learns through education to handle the current coins of speech and to take one's part with comfort in the daily barter of intellectual commodities, and one acquires the tact whereby he learns how to turn the sharp corners of conversation when they threaten to lead down lanes with which he is not familiar. This is a very useful part of education, and I do not by any means slight it; still, I think we are all agreed that the most important part of education is in the moral sphere. It is in conduct, it is in the power of self-control, it is in the knowledge of those principles that underlie good living, it is in the formation of those habits that constitute the art as distinguished from the theory of conduct.

Now, it seems to me to be the impression of some persons that as you elevate a man's intellectual life you will correspondingly elevate his moral life. That does not follow. Of course, if a man is absolutely absorbed all the time in an intellectual pursuit, he will live above ordinary sensual gratification. There is such a thing as what Dr. Chalmers calls "the expulsive power of a new affection." The mind cannot be full of more than one thing at a time. Therefore, if you fill it full of the intellectual life, perhaps there will be less room for the tendencies toward moral depravity to show themselves. But the mere knowledge of mathematics does not make a man a better man necessarily. We are to remember that some of the Socialists and Anarchists of the world,



WHERE BRANCHES DROOP ON THE BRANDYWINE, DWIGHT FARMS.



who are planning revolutions and seeking to subvert government, are very closely identified with some of the universities of the world. You may so cultivate a man's intellect as that he will be the greater rascal on that account; the university may so cultivate him to do his work of special and aggressive wickedness as that he will do it with a degree of dexterity which otherwise he could not have acquired. Now, the university in its curriculum has, roughly speaking, two great subjects: the world of fact, as we term it, and the world of values—the world of fact, consisting of things that can be weighed and measured and put into retorts, that can be dealt with as in existences in space and successions in time; and the world of values, the world of judgments respecting the beautiful and the good, the sphere that includes our art and poetry, our loves and hates, as well as the sentiments of benevolence, of justice, of temperance, of reverence. In a community like ours, where the people rule, it is far more important that this world of moral values should be properly appreciated than that we should be in full possession of the world of fact. We could part with a great deal of our knowledge of astronomy, economics and physics rather than that our moral ideas and all that glorifies humanity should drop out of our calculations.

Now, there is another mistake that men make. People sometimes suppose, when they come to this world of moral value, that a man brings that with him to the university, that he can be trusted to take care of himself in regard to those matters, that there is to be no debate on those subjects. That is not so. One of the penalties of an education is that a man very often has to re-think the whole problem of life. He has, as you might say, to get a fresh orientation, to learn where the East is, and then from that point to know the other points of the compass in regard to the great problems with which he has to deal. He may have a correct or an incorrect theory of living, but as to the belief that he entertains with

regard to the province of government, the nature of sovereignty, the limitations that government can put upon the free activities of the individual, the question as to whether the government can prevent a man from making a contract with respect to the use of his time, and how much limitation it may put upon him in the making of that contract; problems of international law; fundamental questions as to the nature of moral obligation, the origin of it and the validity of it—all these questions and the answers he gives to them depend altogether upon a few fundamental principles. The question with him is whether he is to act out of principle or out of interest. The question that he has to answer is whether trickery or eternal right is to be his rule of action. The question that he has to answer is whether nations have a moral law as well as individuals, and whether the moral law that individuals have is a moral law other than caprice or convenience or expediency. Now, a man may have a correct view theoretically with regard to all these questions, and yet it may be no protection with respect to his morals. Bad men have good principles sometimes; men of correct views with regard to questions of fundamental obligation sometimes go wrong; but if a man's theory is unsound he is almost sure to go wrong, and is sure to find this barrier against the surging tide of passion to break down unless he has a conscience that is to hold him up.

Now, the question is, what is he to do meanwhile, while he is re-learning this problem, while he is putting himself in a position where he will be able to say, "This is what I believe, and this is why I believe it." I tell you it is a great thing for him, in this time of the storm and stress of his intellectual life, to find such a haven as the Young Men's Christian Association can give him. A man may have a good theory, but what he wants is the fostering influence that will keep him right, that will go after him when he goes wrong, that will watch his evil tendencies, that will nurse him back to

moral life and strength. Who is going to do that in the university of to-day—who is going to look after the moral life of the undergraduate? The President, I suppose you will say. Why, the President is engaged in an enterprise nowadays very much like that of operating a railroad, as Mr. Ramsey has detailed to you; he hasn't any time for that. He is too busy in endeavoring to stand in influential relationship with the pocketbooks of the millionaires. Who is going to do it? The professor? I am afraid not. Why, you know how it used to be. The amount of mathematics that used to be required of students could be taught by any well-educated clergyman; and he need not necessarily have been a very eloquent man, either. Ordinarily he was not. Things are changed now. It is not that the universities do not like ministers—not at all. We do not put ministers into our chairs of economics, not because we dislike ministers, but because we like economics. Men who enter upon any specialty in our universities nowadays must be specifically educated in that specialty, and we must set hold of them when they are young if they are to be expected to stand high in their department. Therefore, the professor can hardly be expected to take charge of the moral training of the undergraduate. Well, who will do it? The Professor of Biblical Instruction, so called? Well, sometimes he may be trusted to do this, and sometimes not. They talk about putting a professor of the English Bible into a university. Well, if we were sure of the succession we might have one. That is the difficulty. But, suppose you put a professor of the English Bible into a university, and then the professor comes in and teaches that half of the Old Testament is a myth, and he begins to reconstruct the Old Testament history under the rubrics of evolution. What becomes of the moral value of Biblical reading? It has come to this, and it is going to come to this more and more. As the universities, built upon private benefactions, grow richer, in the nature of the case they seek to do that

which the small colleges could do; and in the western part of the country the small college is not going to have as large a rôle as it has had. I think the university is coming to the front. The consequence is that the religious life, the religious training, the religious instruction, the specifically moral influence of the university is turned over to the Young Men's Christian Association. If that does not do the work, it will not be done. And I thank God that it is there, and that it is doing the work, and that it is doing it so nobly.

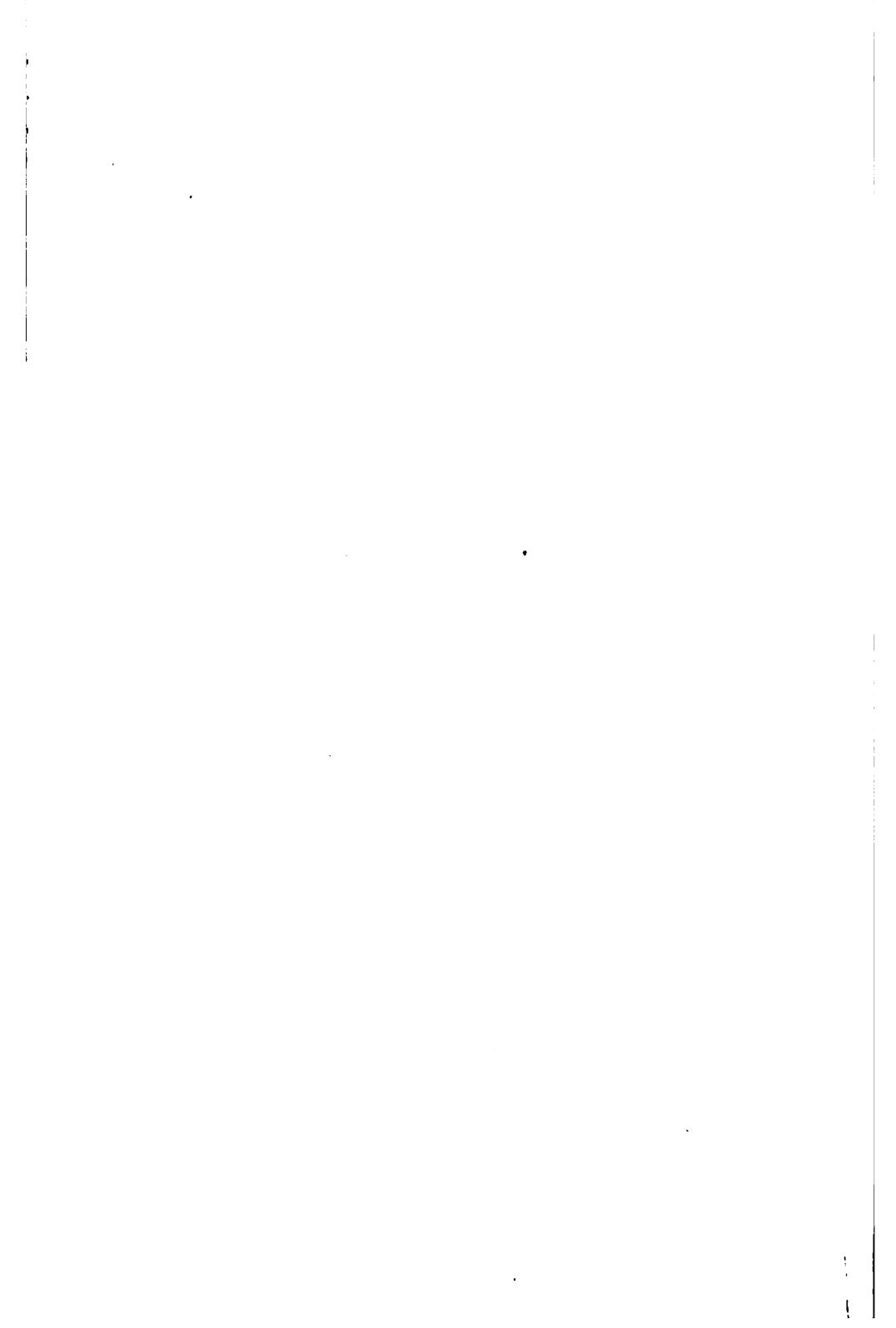
Now, as you know, the morality that the Young Men's Christian Association teaches is Christian morality. We are reaching this point in the philosophical discussion: we are turning away from the old debates as to the origin of moral obligation and the validity of moral obligation, still maintaining, as all these men have up to this time, that the Christian virtues are, after all, the virtues that represent the condition of the perpetuity of society. We have come to the time when the men of the twentieth century will begin to debate the question whether, after all, the exigencies of twentieth century life do not require us to revise the very content of Christian morality and whether the Sermon on the Mount, however suited it may have been to the time when it was delivered and to the centuries subsequent thereto and up to this time, is really now the final word on moral questions. We are told by some that meekness is not to play so large a part in the moral life as it has done; that perhaps there is a little too much meekness for the world's good; that the feminine sentiments have been carried a little too far and that what we want is the strong life, the aggressive life. Suppose that men should revise their morality—why should they not? Suppose that men should cease to believe that Christian morality, as we have been taught it, is binding upon you and me—why should they not? I see only one answer. When you drop the authority of Jesus Christ out of your creed you are bound to be hospitable to any respectable philosopher



HARVESTING, DWIGHT FARMS.



SWIMMING POOL, DWIGHT FARMS.



who will come along and challenge the content of your moral life. The only way to conserve the obligatory character of distinctively Christian morality is to conserve belief in the supernaturalism of Jesus Christ.

Now, I am upon the platform of the Young Men's Christian Association; and, although I sometimes stand upon a much narrower platform, I am always very glad when I can take my place upon one that is of generous proportions like this, because I think I do understand the undergraduate, who, brought up a Baptist as he was, cannot help feeling that there is some good in us Presbyterians, and, educated though he may have been as an Episcopalian, cannot help seeing that the root of the matter is somehow in those Methodists. And so it goes, until we find that among undergraduates the only religion that will touch the heart and mould the sentiment and control the life of the average undergraduate is that kind of a religion which is represented by a broad statement of the evangelical faith, Jesus Christ Himself being the corner-stone. There, where we can create an atmosphere, where these young men can educate themselves, where they feel the comradeship of Christian fellowship and where they are under the influence of the self-education that is going on in their meetings, in their Bible study, and through this consciousness of a common faith, you may hope for the development of that kind of religion which is the hope of the nation, which is the basis of all that is perpetual and lasting in the republic and which is the only ground of real optimism, in national affairs, not only in this land, but in all Christian lands.

I only wish to say that if there is any danger to which the Young Men's Christian Association is exposed, in the light of the tendencies of modern thought, it is this, that they may, in an evil hour, be tempted to drop out even that modicum of supernaturalism which constitutes their present creed, in their extreme anxiety to foster the moral life, and to make

broader still their hope of holding on with power to the lower in the sphere of morals in their determination to hold on to the higher in the sphere of religion. It is a belief in God, in the immortality of the soul, in the soul's salvation through the blood of Jesus Christ that is the real foundation of the common morality which we all believe in. (Long-continued applause.)

## THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF NORTH AMERICA.

The President: It will be noticed, in looking at the program, that the three speakers who have been heard were limited to certain lines of Association work. The next speaker is unlimited, for his theme covers all of North America. He takes in not the United States only, but Canada. Why should he not? He served as the presiding officer of the great Jubilee International Convention of the United States and Canada, held at Buffalo in the beginning of last summer, and he comes here properly to represent the Association in North America. Some of you have heard him to-day. To those who have not met or heard him I now present the Hon. Henry B. F. Macfarland, President of the Board of Commissioners of the District of Columbia and President of the Jubilee International Convention. (Applause.)

## RESPONSE BY HON. HENRY B. F. MACFARLAND.

President Board of Commissioners of the District of Columbia, and President of the Jubilee International Convention of the United States and Canada.

Mr. Macfarland was greeted with many demonstrations of kindly feeling. He said:

Mr. President: You remember that when the Irishman was told that the last car on the train was the most dangerous he said, "Then, why don't they *lave* it off?" Some such question as that may be in the minds of this patient audience now that the last speaker of the evening has been reached. But I have a message, ladies and gentlemen, which challenges your attention, even though I myself have no claim upon your consideration, for I am here to bring to this Association on its Jubilee day, the greeting, the congratulation and the gratitude of the brotherhood of the Young Men's Christian Association of North America, from Eastport to San Francisco, and from Winnipeg to the City of Mexico—because we take in our sister republic as well as our Lady of the Snow. I may add that, through our representative North American young men, mostly graduates of our universities and colleges, who occupy our outposts, who are on the firing line of the Association, I can bring the greetings of Porto Rico, and Cuba, and Hawaii, and the Philippines, and Japan, and China, and India, and Ceylon, for the North American boundary has been carried by the Association even farther than the boundary of our nation's power has been carried by our flag. We represent here to-night something like a million men upon this continent, the very flower of the youth of our land, not only in the colleges, not only in the universities, not only in the army, in the navy and in the railroads, but among colored men, among the Indians, in the industrial shops, in the camps and—most important of all in number—in the City Association, like that great Association under whose auspices we meet to-night. All that has been said by the speakers who have preceded me is just and true, but two-thirds of the membership of the Association is still in the City Association, and, while it may be entirely true that the leaders of the future, the most of them, are to come from the universities and colleges, it is still true that many of the leaders of the past have come from the City Association. There-

fore, Mr. President, I feel that I represent to-night a constituency which has in it the very greatest promise for the future.

As President Patton has well said, the only legitimate ground for optimism in this or any other movement is in the soundness of the principles of the men who are to be the country. It is a very common and natural mistake which we all make, to think of the country as shown in the statistics of money or of production; to think of it as houses and lands, factories, banks, railroads and great industrial enterprises; to think of it as universities, colleges and institutions of learning; and to think of it as ecclesiastical organization. We forget that it is only at any time the men and the women who make the State and that the future of the State depends entirely upon the kind of men and women who are to constitute it. Bismarck said, "There are no questions except social questions"; and on such an occasion as this, when we pause in the mad rush for wealth and pleasure, when we look back, look forward and look around us, we recognize that that statement is profoundly true and that the question of questions is, What does our country most need?

Henry Armitt Brown, most eloquent of modern Philadelphians, who met an untimely death, it seems to me, at thirty-four, said in this city: "What is it, countrymen, that we need to-day? Wealth?—behold it in your hands. Power?—God has given it to you. Liberty?—it is your birthright. Peace?—it dwells amongst you. You have a government founded in the hearts of men, built by the people for the common good. You have a land flowing with milk and honey; your homes are happy, your workshops busy, your barns full. The school, the railway, the telegraph, the printing press have welded you together into one. Descend those mines that honeycomb the hills; behold that commerce whitening the sea; stand by yon gates and see that multitude pour through them from the corners of the earth, grafting the qualities of older stocks upon one stem, mingling the blood of



CLASS IN TELEGRAPHY.



many races in a common stream, and swelling the rich volume of our English speech with varied music from a hundred tongues. You have a long and glorious history, a past glittering with heroic deeds, an ancestry full of lofty and imperishable examples. You have passed through danger, endured privation, been acquainted with sorrow, been tried by suffering. You have journeyed in safety through the wilderness and crossed in triumph the Red Sea of civil strife; and the foot of Him who led you hath not faltered nor the light of His countenance been turned away.

“ It is a question for us now not of founding a new government, but of the preservation of one already old; not of the formation of an independent power, but of the purification of a nation’s life; not of the conquest of a foreign foe, but of the subjection of ourselves. The capacity of man to rule himself is to be proven in the days to come, not by the greatness of his wealth nor by his valor in the field; not by the extent of his dominion nor by the splendor of his genius: the dangers of to-day come from within. The worship of self, the love of power, the lust for gold, the weakening of faith, the decay of public virtue, the lack of private worth—these are the perils which threaten our future, these are the enemies we have to fear, these are the traitors who infest the camp. The danger was far less when Cataline knocked with his army at the gates of Rome than when he sat smiling in the Senate House. We see them daily face to face, in the walk of virtue, in the road to wealth, in the path of honor, on the way to happiness. There is no peace between them and our safety. Nor can we avoid them and turn back. It is not enough to rest upon the past. No man or nation can stand still. We must mount upward or go down; we must grow worse or better. It is the eternal law—we cannot change it.”

Now, having in our minds those sentiments, which we acknowledge to be true, we bring before you this great army of the men of the future. We speak not of the Association

so much as for the benefit of the men who are in it, although we feel great pride in it; we speak of it now as one of the forces which are the hope of our future; we speak of it as patriots counting up the assets of the republic and knowing that the young men of the republic are its greatest assets; we speak of it as those who love their country and who look with hope and expectation to the fruition of the labors of these men in this Association. Nothing but the broadest view is appropriate on a night like this, when we look back over the past and look forward over the future.

Half a century ago, before the telegraph had brought the Old World and the New into instant communication, a new thought, a new idea slowly came across the Atlantic. It was not brought by a single individual; it was not proclaimed by any official or ecclesiastical authority; it was not planned on paper; but, like a living, winged seed, it was blown, as by the breath of God, from a tiny plant in London and placed here in the hearts of men prepared for it. It was the idea of the association of Christian young men for their own betterment, the betterment of their fellows and the betterment of their country. It was as old as the young apostles of the Young Man of Galilee, and it was as new as the modern principle of organization for the multiplication of power and the advancement of common ends. It had the strength of life and was a growing thing with an illimitable future from the first, even though it had neither wealth nor authority back of it. What spoke from heart to heart across the broad ocean (then so much broader than now) moved from city to city in this land —first to Boston, then to Washington, then to Philadelphia, —and took root in good soil, springing up to great trees of blessing. Like many ideas coming to us from abroad, it has grown to a greatness unknown in its native home.

The marvelous development of the association movement in North America, and from North America throughout the world, is the wonder of the Association men of England,

who frankly say that they are being repaid for what they gave us by what they are now learning from us.

At the house of Lord Kinnaird, in London, two months ago, a meeting of all the Association men of England was held, when Mr. Frederick B. Smith, the best of all Young Men's Christian Association evangelists, whom many of you know and love, told them something of what is being done in some of the typical Associations of this country. When he spoke of one Association in a place of three hundred thousand inhabitants, which is about to have a \$300,000 building, which has a representative in Hong Kong, and is soon to have under its care the National Secretary for China, which also maintains Mr. Smith himself in his evangelistic work, Lord Kinnaird interrupted the speaker and inquired, "Are you joking?" Mr. Smith replied that he was not. "Well," this gentleman said, "I thought you were not, but I was afraid that the gentlemen here would think you were."

They have come to see what we have learned long since, that the Association has no limit to its possibilities and its power. The American genius has applied the association principle, as it applies all principles, with a variety, with an ingenuity, with an unflagging, vigorous and virile zeal which, with its own vitality, have given it success beyond the dreams of the founder, dear old Sir George Williams, who is still living, in the providence of God, to behold this marvelous growth which came from his prayer.

The principle of the development of the all-round man in body, mind and spirit through association activity and under the transforming power of God (for that is its essential principle) has been maintained in all its vigor against all attempts to weaken it. And, I may say, from my knowledge of the Associations everywhere, that never was that principle and its dependence upon God more militantly maintained than it is to-day, and that there is no present prospect of cause for apprehension from that danger which President

Patton has truly said is its most fatal danger when it begins to appear in the Association. That principle has shown its power in its action upon every kind of young man, in every field and in almost every country.

The visible results are great even in such a material thing as the thirty millions of dollars invested in Association buildings in the United States or the four million dollars spent last year in the maintenance of Associations. But the invisible results are far greater in quantity because beyond the million members are the five or ten or fifteen millions whom they directly influence, and beyond them the whole population feeling profoundly the spirit of the Association. And in quality, in that spiritual life which is the very essence of the Association, nowhere—we can truthfully say nowhere—has more been accomplished than here in Philadelphia, which has given in this, as in so many other things, ideals and inspiration to the rest of the country.

As we march on, the forces of righteousness, the armies of the Spirit, in perpetual conflict with the power of the enemy, this need of youth, as Hamilton Mabie has happily called it, full of the courage, the daring, the enthusiasm of faith and hope, challenges our especial admiration and confidence by the greatness of things done and promising even greater achievements in the future. It does not propose to retreat from the world, and therefore from the fight, into monastic or scholastic seclusion; but it proposes to so strengthen and inspire as to transform the men who are to lead in the fight in the future, as in the present, for the highest ideals of our country and our Church.

As the spiritual life of the individual is higher than his material life, so the spiritual life of the nation is more important than all its material wealth and power. Each of these may be dangers rather than blessings, but each, if rightly used, will be a blessing rather than a danger. The supremacy of the spirit, the insistence upon individual and civic right-

eousness, the simple but profound confidence in the old-time gospel of the Son of Man, who was the Son of God, Jesus Christ, the immortal Young Man. These are the characteristics which have made the association movement successful and which guarantee its success in the future.

At the International Convention at Buffalo, in May last, we had the high satisfaction of seeing that this spirit was sound to the core. Its prosperity has not spoiled it. It has not been affected by the scepticism of the times. It has not turned or swerved from the faith. There the picked men of the brotherhood of the United States and Canada, with representatives from foreign countries, including the men on the crest of the Association wave as it breaks now on the sands of China, India and the Philippines (now the country of the future, across the great Pacific, and a center of interest to the whole world, as the Atlantic was fifty years ago) gave the finest evidence of the strength and sanity of this movement when they showed that they could harmonize differences as to polity, which threatened the unity of the organization, because they were fused in one by the melting flame of divine love. Strong men of affairs, men accustomed to fight for their opinions, after heated debate upon a high plane, were brought into accord, which would have been impossible in a political or commercial convention, and which left the Association movement stronger than it was before the convention met. Nothing, not even the spectacle at Northfield, on the Fourth of July last, of seven hundred young men, representing all the institutions of learning of Eastern Canada and of the East in the United States, could give me such confidence in the Association and in its future as that wonderful sight at Buffalo, when we saw, as though before our eyes, Jesus Christ standing in the storm and saying to the waves, "Peace, be still," and there was a great calm. (Long-continued applause.)

At the close of Mr. Macfarland's address a cablegram was read from Sir George Williams, the founder of the Young Men's Christian Association, as follows:

London, January 24th, 1905.

The Young Men's Christian Association,  
Philadelphia, America.

To the President of the Jubilee Commemoration:

Most grateful recollections of the splendid services to young men and to the Redeemer's kingdom rendered by the Philadelphia Association these fifty years. Our opportunities never greater. May your blessings be multiplied and your usefulness increased an hundred fold.

GEORGE WILLIAMS.

(Applause.)

The President: After the singing of the first and last stanzas of the next hymn, "Fling Out the Banner," the benediction will be pronounced by Rev. Floyd Tomkins, S.T.D., rector of Holy Trinity Church.

(After the singing, the benediction was pronounced by Dr. Tomkins, and the meeting closed.)

Outline of address by Mr. John H. Converse at Semi-centennial of Boys' Departments, held at Pennsylvania Railroad Building, Forty-first Street and Westminster Avenue, Saturday, February 5th, 1905, at 6 p.m.

"The Y. M. C. A. was one of the great developments of the latter half of the nineteenth century.

"Pessimists who argue that the world is growing worse reckon without this important agency. It stands for the principle that it is manly to be a Christian. Such was not the feeling a century ago. It was then more the rule to sneer at religion, and often it was considered a mark of intellectual ability, to profess atheistic views.

"We may rejoice that largely owing to the influence of the Y. M. C. A., this has changed. There are present this evening chairmen of fifteen sub-committees of this Association. The members of these committees, I am confident, work faithfully and effectively under their leaders. Such is the position of all Y. M. C. A. men. Christ is the great leader, and all are pledged to follow in His footsteps and to be governed by His teachings. To this end one of the most important movements in Y. M. C. A. work of recent years has been the development of Bible study. The number of Bible students in North American Associations (except student associations) has increased threefold in the last five years. By such study the young man is equipped for all the duties of life.

"The teachings of Christ are the basis of good citizenship, as well as of the religious life. In our social relations we should be governed by the broad command to 'Do unto others as you would that others should do unto you.' In our relations to the community, in a political sense, we have obligations broader than any which can be fulfilled by mere attendance at the polls. Good citizenship means courtesy, benevolence, charity and everything which can be done to promote the welfare of our fellow-men. 'Thou shalt love thy neighbor as thyself,' is the broad principle on which Christian citizenship should be built."

#### THE FOUNDER AND THE FOUNDING OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Young Men's Christian Association began at a meeting which was held in the private room of George Williams, a clerk in a mercantile house, at No. 72 St. Paul's Churchyard, London, England, on June 6th, 1844, and was attended by twelve young men, their acknowledged purpose being to "form a society, the object of which is to influence

religious young men to spread the Redeemer's kingdom amongst those by whom they are surrounded, through the medium of prayer meeetings or any other meeting they think proper."

Sir George Williams, the founder of the Young Men's Christian Association, and who was knighted by the late Queen, upon the occasion of the World's Conference of Young Men's Christian Associations, held on June 1st to 5th, 1894, in London, England, was born in Somersetshire, in 1821, and commenced business life in Bridgewater. There he was brought under religious influences, became a member of the Church of England, and at once manifested great concern for others. The result was that a considerable number of young men and women professed saving faith in the Lord Jesus Christ.

In the year 1841 Mr. Williams came to London and obtained a situation in the firm of Messrs. George Hitchcock & Co., of St. Paul's Churchyard, of which he is now the respected head.

In this house of business there were few, if any, signs of religious life. The majority were indifferent to the claims of religion, and many were dissipated.

This condition of things aroused the enthusiasm of Mr. Williams, and he succeeded in establishing a meeting for prayer and meditation upon God's word in one of the bedrooms of the establishment, and this meeting, as before stated, marks the beginning of the Young Men's Christian Association.

Through three almost simultaneous and wholly independent channels, knowledge of the English movement was conveyed to the United States and Canada in the fall of 1851.

The three cities where this information took root were Montreal, Boston and New York. Of these, Montreal was the first, but it was the movement at Boston, the earliest in the United States, which led to the founding of other Asso-

ciations throughout the continent, and which gave the distinctive type to the American work.

The information in regard to the work in England was conveyed to Boston through an article in the "Watchman and Reflector," a Boston paper, written by George M. Van Derlip, a young man from New York.

Sir George Williams is still living at the age of 83, and sent to this Association on the occasion of its Jubilee the cablegram published on another page.





# The Young Men's Christian Association

OF PHILADELPHIA

## Organization for 1905

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**Organized 1894.**

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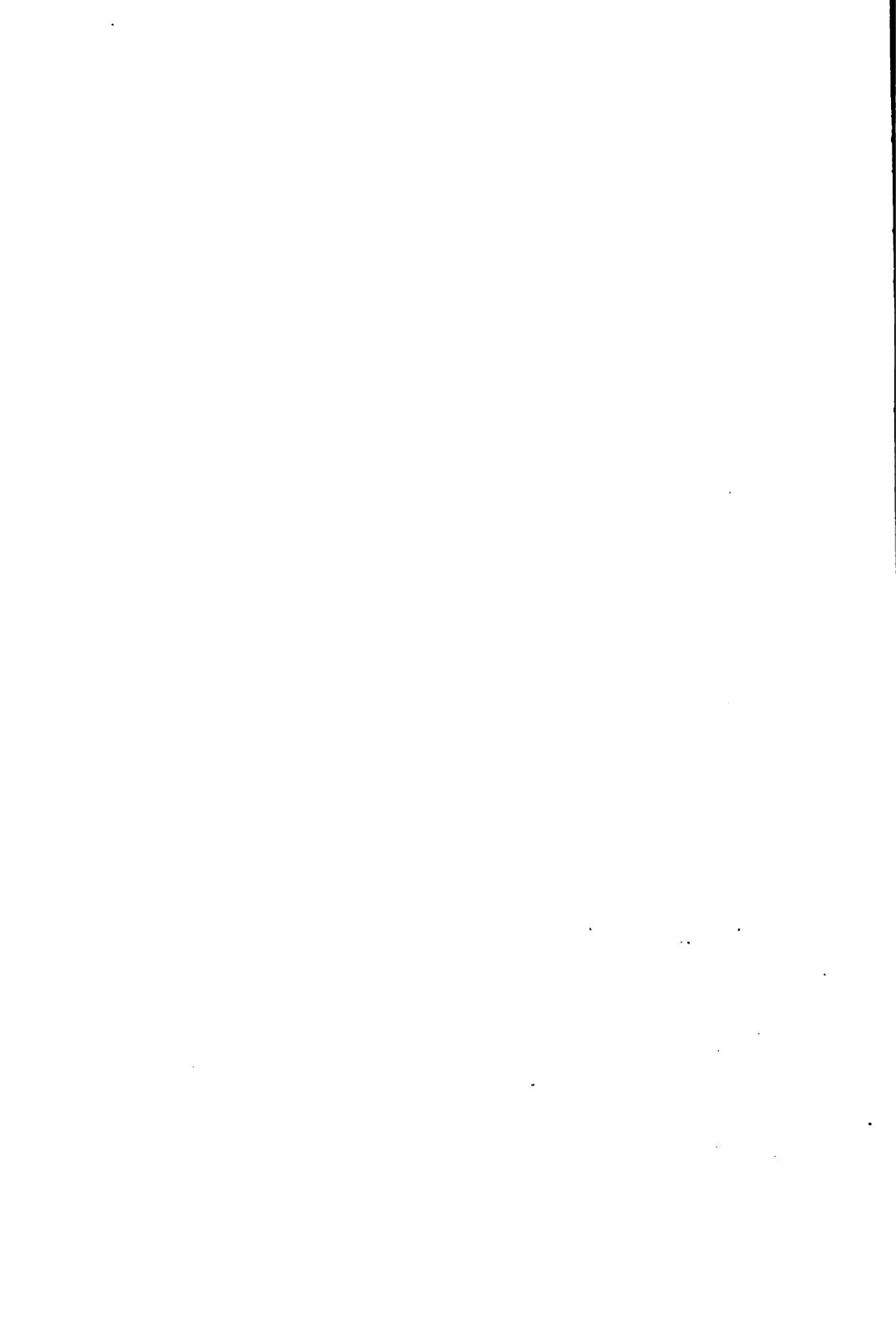
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**T**HE DIRECTORS send this historical sketch of the Young Men's Christian Association, of Philadelphia, with their compliments, and ask your aid in the effort now being made to pay off the mortgages and all debts of the Association and its Branches in Philadelphia.

## **Eighty Thousand Dollars Are Needed**

### **TO BE APPROPRIATED AS FOLLOWS**

Kensington Branch, mortgage for unpaid balance of cost of new building . . . . .	\$25,000
For floating debt and current expenses . . . . .	8,000
West Philadelphia Branch, mortgage for unpaid balance of cost of real estate . . . . .	5,700
For floating debt and current expenses . . . . .	10,300
Central Branch, floating debt and current expenses	12,000
Student Department, floating debt and current expenses . . . . .	5,000
General Office, current expenses for general work, that is, expenses not charged to individual Branches, and improvements . . . . .	14,000
Total . . . . .	\$80,000

The six Railroad Departments are financed.

Subscriptions to the amount of Forty-two Thousand Dollars toward this Fund have been received up to April 12th, of which a list is given. In this some contributors are credited only with their regular contributions to current expenses, as they have not yet made special contributions to the Jubilee Fund, which they will no doubt make. A full list will be sent at the close of the canvass. A contribution to the Jubilee Fund is intended to take the place of all other contributions, to the Association or its Branches, for the year, and may be made payable at any time up to December 31st, 1905. All checks should be made payable to the order of Joseph P. Mumford, Treasurer, Y. M. C. A., 101 South Fifteenth Street, Philadelphia, Pa.

A subscription blank is attached, which may be filled out with the amount and date of payment and returned to the same address.

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**WALTER C. DOUGLAS**  
General Secretary

Directors

# Contributors to Jubilee Fund

In this list some contributors are credited only with their regular annual contributions to current expenses. They have not yet made their special contribution to the *Jubilee Fund of Eighty Thousand Dollars*

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Arthur E. Newbold .....	\$5,000	Thomas Y. England .....	500
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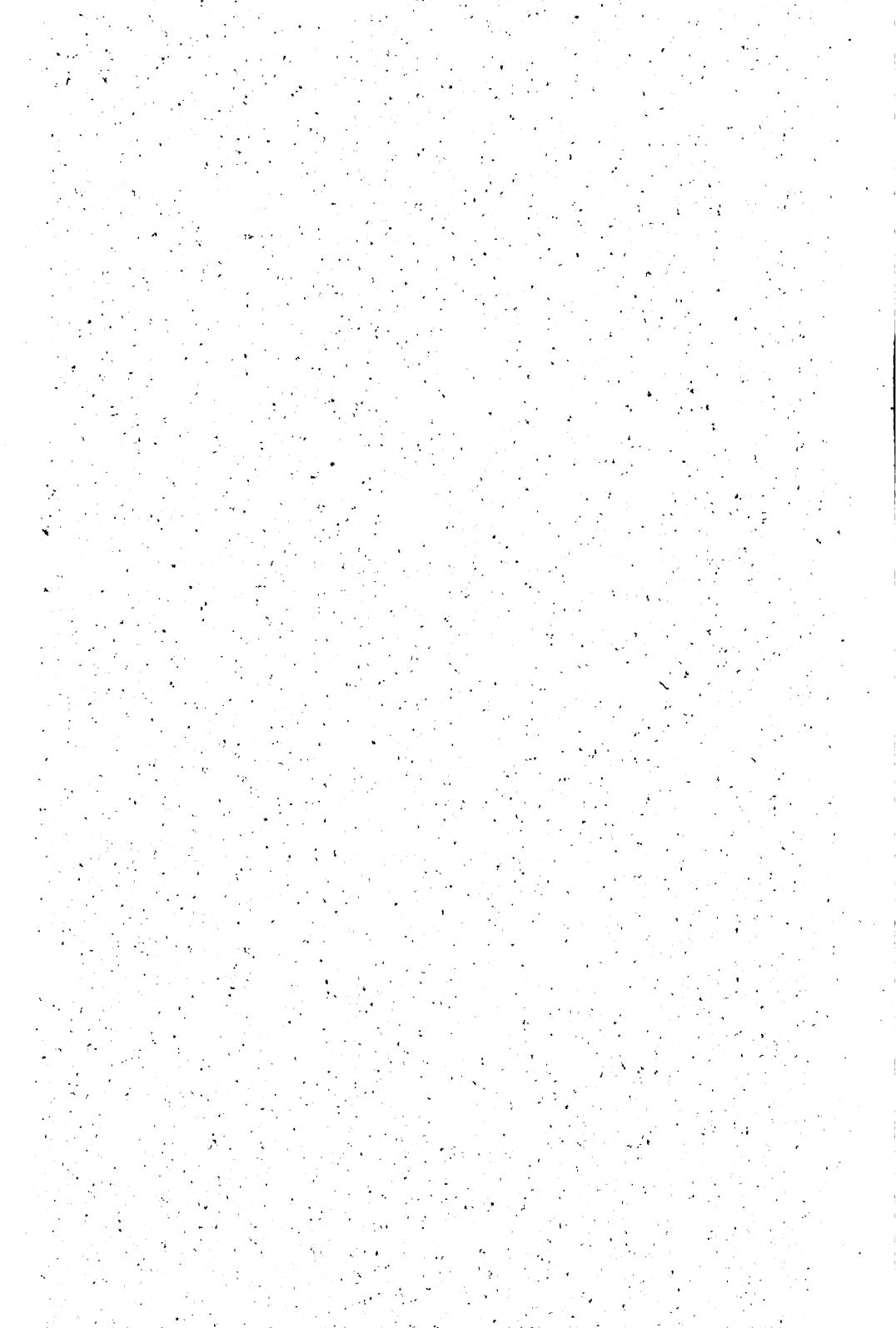
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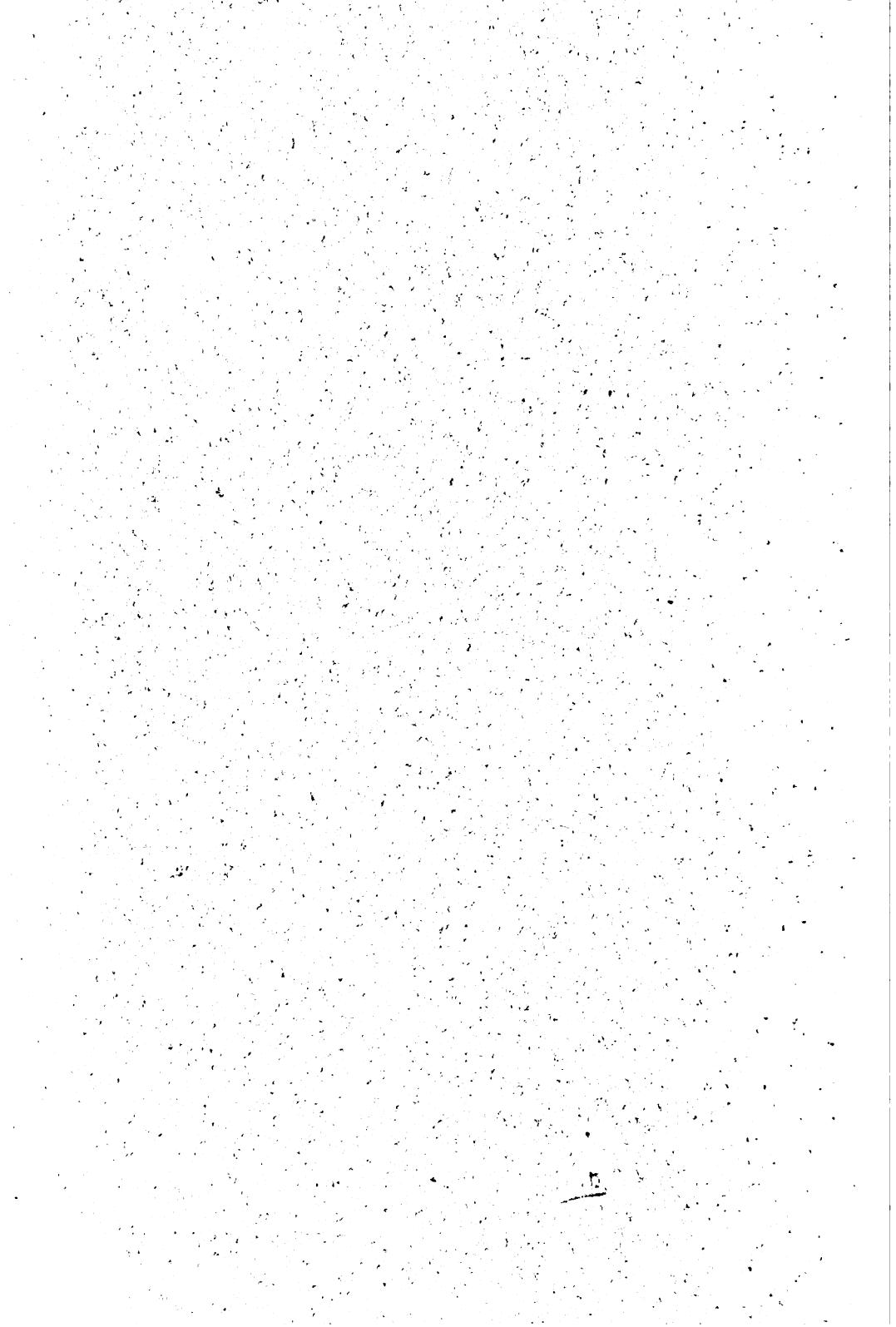
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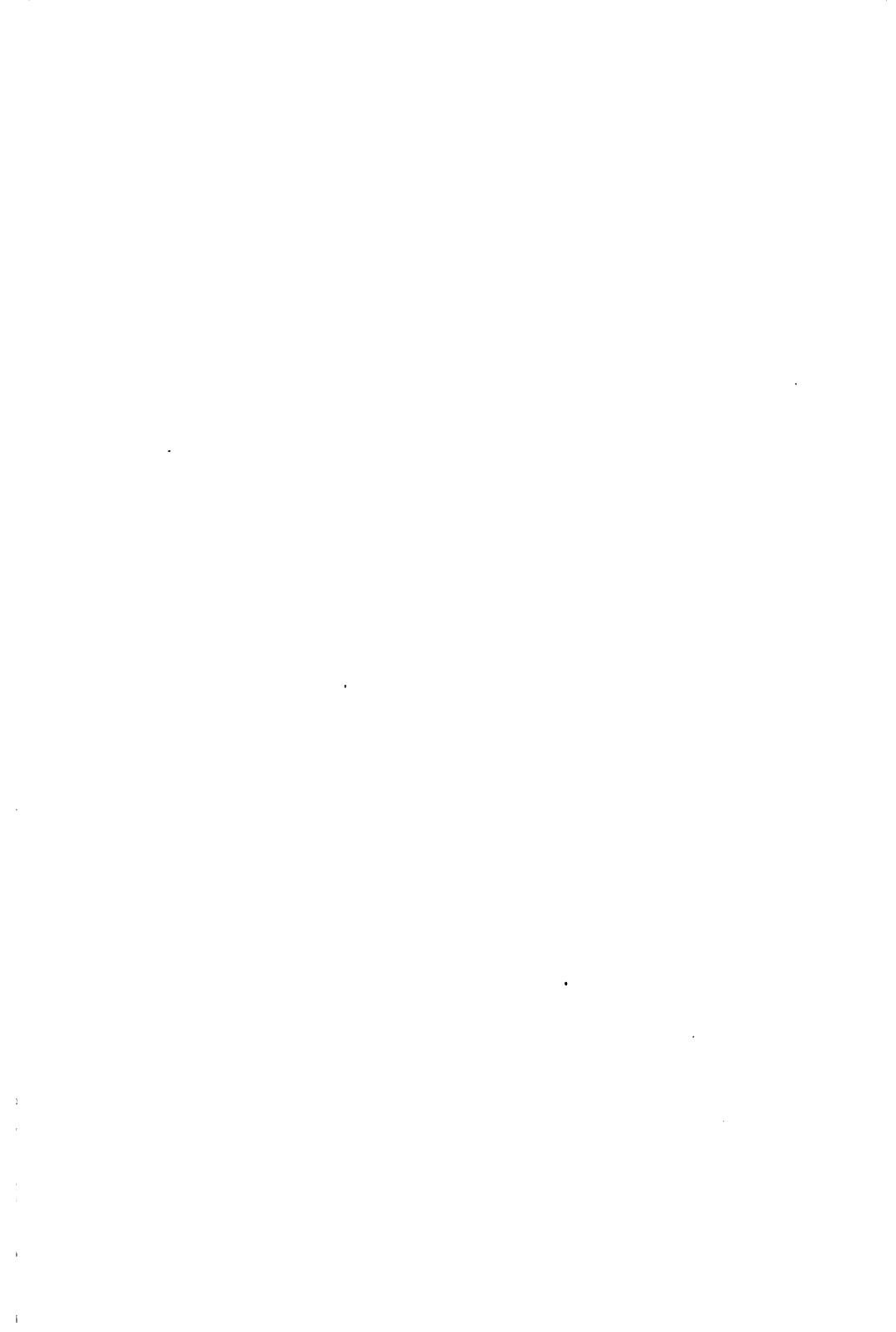
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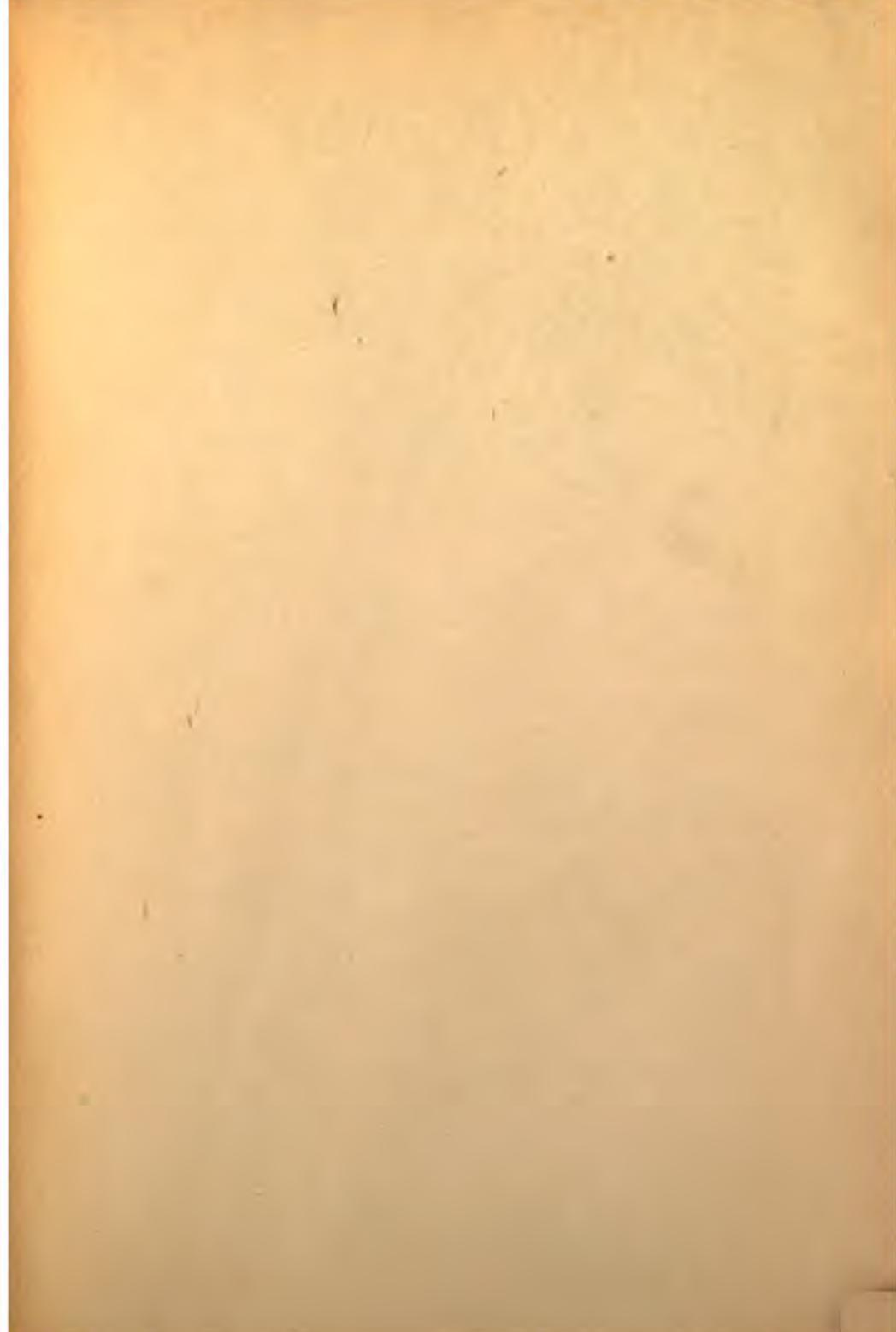
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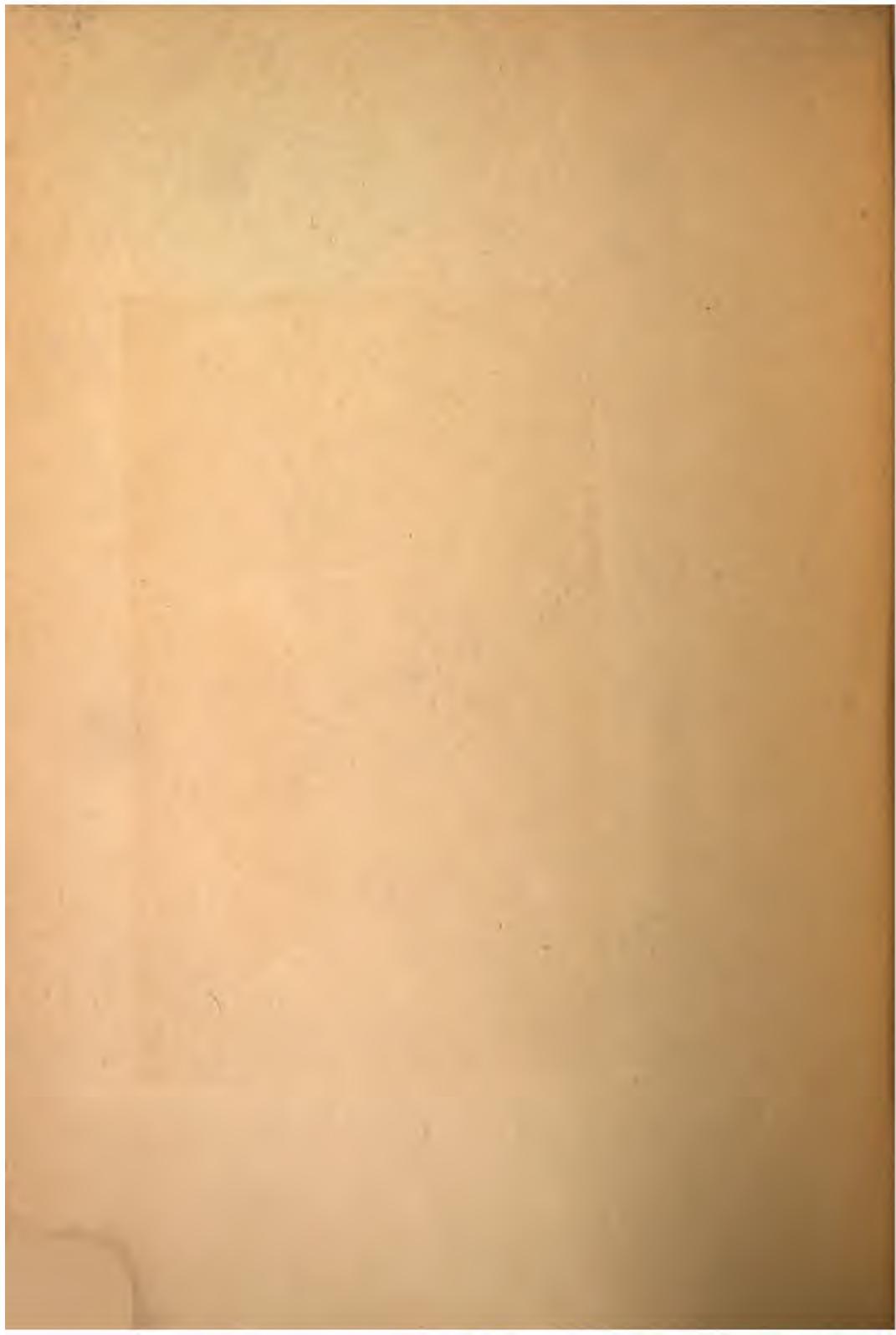












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